MODERN MISSIONS.

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CHAPTERS ON THE MISSIONARY WORK OF THE CHURCH.

SELECTED FROM THE BEST BOOKS ON MISSIONS, AND PUBLISHED FOR THE EPWORTH LEAGUE READING COURSE.

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INTRODUCTION.

BELIEVING that a missionary book should have a place in the Epworth League Reading Course, the Committee appointed to arrange the Course examined a number of excellent volumes, but could not find any one that exactly met our needs. It was then decided to publish a book of our own, the matter to be selected from the best missionary material available.

We believe that we have here a book that will provide much valuable information to the young people of our Church, and that will stimulate them to greater activity in the cause of missions.

Our thanks are due to authors and publishers who have kindly permitted us the use of valuable chapters.

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MODERN MISSIONS.

CHAPTER I.

THE CHRISTLESS NATIONS.*

SOME years ago an elderly minister who wished to devote his latest years to the advocacy of the missionary enterprise, asked me what, in my opinion, was the strongest plea for missions which could be presented to intelligent persons in Christian lands. He had just been surprised and almost startled by hearing me say that it was a mistake to suppose that a faithful portrayal of the moral state of heathen nations was the surest way to enlist the sympathy and aid of Christians in America, and he even seemed a little perplexed by my willing testimony in favor of some praiseworthy virtues which I had found among the people of India. It is too often assumed that Paul's terrible arraignment of heathenism as it existed in some parts of the Roman empire, and especially in Rome itself during the first century, must serve as

* This chapter and the one following are from a recent missionary book by Bishop Thoburn, entitled "The Christless Nations."

an accurate description of the moral state of all non-Christian nations in all ages of the world. This, however, is a great mistake; and even if it were true it would not constitute a healthy basis for an appeal in behalf of an immediate and determined effort to evangelize the world. Various motives might fairly enough be appealed to in such a case and a multitude of facts cited to show how much all nations need the blessings which only the Gospel can bestow; but if asked to state in few words what it is which makes the condition of the non-Christian nations most deplorable, and at the same time places all Christian nations under the strongest obligations to help them, I should simply say that such nations are, as Paul reminded the Ephesian Christians that they had once been, "without Christ." It is not that they have never heard of his name, that they have never felt the influence of what we call Christianity, that they have never been brought into contact with Christian institutions or Christian civilization, but that Christ is not personally known to them, is not among them in the sense in which he promised to be with his people for evermore, and that they are deprived of all the unspeakable privileges which those who enjoy personal fellowship with him so freely receive.

CHRIST STILL ON EARTH.

The personal presence of Jesus Christ among his living disciples is the greatest fact in the religious

world to-day. It is not so much a great truth as a great fact, around which the leading truths of the Christian system gather, and on which they must always largely depend when presented to an unbelieving or doubting world. Nothing could have been more explicit than our Saviour's farewell assurance to his disciples that he would be with them always, or than his earlier promise that he would be present in every assembly of his people, even though the number should not exceed two or three. This promised presence was not to be visible, but it was to be none the less personal and real. In his farewell discourse our Saviour comforted his disciples with the assurance that after a brief separation he would return to them again, and, while invisible and unknown to the world, would be manifested as a living presence to his own, with whom he would establish a fellowship never to be broken. In harmony with these teachings we find the early Christians familiar with the idea as well as with the experience of companionship with the risen Son of God. They did not merely believe on him—they knew him. When Paul was defending his ministry among the Galatian Christians he appealed to the time when it pleased the Father to reveal his Son to his inner consciousness, and when, in old age, he was about to depart he was able to say in holy, confident triumph, "I know whom I have believed." He had been stopped in his blind career by this same Jesus on the Damascus highway; he had seen him in vision in the temple;

had been commissioned by him to go far hence to the Gentiles; and again, in the tower of Antonia, when an infuriated multitude clamored for his blood, this same Jesus had spoken to him and told him how he must yet bear witness in imperial Rome.

The apostle Paul was an exceptional man, but in knowing his risen Lord and walking in fellowship with him his happy lot was only exceptional in some of its peculiar phases. Millions of living Christians are to-day able to bear witness to a personal knowledge of Jesus Christ. As in the case of Paul, this knowledge is sometimes subjective and sometimes objective. To most there seems to be a mystical, and yet very clear and personal, manifestation of Christ to the inner consciousness. The awakened sinner seeks a Saviour, hears of Jesus, believes the testimony, and emerges into light. His sins vanish, his darkness flees away, and he discovers a newborn love in his heart for the Saviour in whom he has believed. He does not pause to analyze his thoughts, but he is conscious in his heart of hearts that he loves Jesus Christ as a divine Saviour. Very soon, possibly at the same moment, he discovers that he loves God as his heavenly Father. He knows nothing of theology, has never given a thought to the subject of the Trinity, but he opens John's gospel and reads, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." The new disciple finds that the promise given at the beginning has been

verified in his own experience. He knows God as his Father and Christ as his Saviour, both being revealed to him by the Holy Spirit. This personal Saviour is sometimes recognized as an inner manifestation, made, as it were, in the very holy of holies of the believing heart; but oftentimes it is more like the outward presence of a companion or guide. The experience of the two brethren walking out to Emmaus at eventide is often repeated in our day. The risen Lord may come as a loving friend, or he may pass on before as a faithful guide, or he may assume the form of a victorious leader; but in every case the distinctive fact which we need to note is that he lives among his own, knows them and is known of them, and through them carries forward his great designs concerning the future of the human race.

FOUND ONLY AMONG HIS OWN.

Just here, however, we are confronted by a most momentous question. If the world's Messiah is in very deed alive and present in our world, is his presence confined to those regions where his disciples are found? Is he not the rightful sovereign of all the world, and did he not assure his followers that all power in earth or heaven had been given into his hands? In what sense, then, can we say that whole nations are without Christ?

As heir to all things in earth and heaven, and as the disposer of human affairs, our Saviour, Christ, is no doubt in this world to-day; and we do well to reflect

that he who walked about the villages of Galilee is to-day walking about among the nations, disposing of crowns and thrones according to his sovereign will, guiding in all the events, great and small, which take place among men, and causing all things to work together so as to hasten the consummation of his great purpose to make all the kingdoms of this world his own. But as the world's Saviour he is found only with his own. We need not pause to ask why this is so, but we cannot give too earnest heed to the startling fact that since the day of Pentecost Jesus Christ has been made known to the world only through the medium of his own disciples. He may go before them, may prepare the way for them, as in the case of Cornelius, but the disciple and the Master are inseparable in the ordinary administration of the Master's work. He has chosen us as co-workers with himself, made us his visible representatives among men, and assured us that we shall do his work if we are careful to do his will and work in his name. The disciples of to-day differ from those who walked in visible fellowship with Jesus in Galilee in that they are more highly favored than the first disciples. The latter walked and talked with the Master, shared his power, and at times performed wonderful works in his name; but they labored under all the limitations which time and place imposed. The Saviour could only be present in one place at a given time, could only minister to one group of disciples, and could only engage in one particular undertaking

But under the present dispensation the Spirit reveals his personal presence in a million hearts or a million homes at the same moment. There is no limit to his "wheresoever" save the condition that living disciples must command his presence; but this condition, bound up as it is in his first great commission, is invariable in all climes and all ages.

We are thus brought face to face with the startling fact that on the disciples of Jesus Christ rests the responsibility of giving Christ to the nations which as yet do not know him; but before considering the full measure of this responsibility it may be well to take a glance at the condition of those most unfortunate multitudes who belong to what might be called the Christless nations. In losing the knowledge and personal presence of Christ, what else do these nations lose? What has this presence been worth to us or to the nation to which we belong?

WHAT IS THE LOSS OF NON-CHRISTIANS?

In the first place, those who are without Christ lose his personal ministrations. The Jesus who meets his people invisibly to-day is the same Jesus who journeyed with them in visible form in the days of his humanity. There was only one Bethany in Judea, but every village in a Christian land becomes a Bethany in our more favored day. There was only one Nain in Israel, but the Man of Nazareth now stands waiting to meet and comfort every funeral procession which wends its mournful way to the

village cemetery. That which was exceptional in Galilee has become universal in Christendom. The risen Son of God waits to enter every abode of poverty, to shed light upon every darkened home, to comfort everyone that mourns, to walk serenely upon the waves of every stormy sea, to rescue every endangered soul, to lift up the fallen, to strengthen the weak, to reclaim the erring, to turn despair into hope, darkness into light, and out from the very shadow of death itself to bring a life radiant with immortal joy. We thus see that the nations have more at stake than a mere question of fact concerning the resurrection of Christ. If Jesus lives at all he lives to minister to the most needy of the human race, and every community which has failed to receive him is daily and hourly losing blessings compared with which every other form of earthly good is but worthless dross.

In the next place, we are to remember that Christ lives and works among men in the person of his disciples. Every true believer bears the name of his Master, and is solemnly reminded that he cannot gain access to God's mercy-seat in any other name. He is made a child of God, a member of the heavenly family in which God is the Father and Jesus Christ the Elder Brother. As such he becomes heir to all that the Elder Brother inherits; he bears his spiritual image, and in an important sense shares his mission. As it was a part of the Master's mission to manifest God, so it became a most important part of the dis-

ciples' mission to manifest Christ to men; and as the Master lived to save the perishing, and to minister in every possible way to the wants of those in need, so the disciple, if true to his calling, will ever be found absorbed in doing the same kind of work. For such a life, or rather for such a mission, he receives a special call and a special anointing; and he goes forth to bear his part on the busy stage of life upheld by the promise that he shall not only do the works of his Master, but even greater works than any which the people of Galilee and Judea ever witnessed. We thus see how it happens that an immense multitude of Christian men are blessing the world by their active work and silent influence to-day. Their presence and their usefulness are owing solely to the fact that Christ is with them. The world does not know and cannot understand how much it owes to these disciples. Each one is a glowing light in the midst of dense darkness. They are truly the salt of the earth, the one conserving element in the midst of corrupting agencies of a thousand kinds. They are the helpers of universal humanity, and many of them show such power in grappling with the powers of evil, such courage in facing danger, such hope in battling against despair, and such divine resources in saving the sinning and the perishing, that even worldly men often feel constrained to admit that they are supported and directed by a power and wisdom which must come from above.

THE INFLUENCE OF CHRISTIANITY.

The presence of Christ in a Christian nation is still further attested by what is sometimes called the "influence of Christianity," which is but another name for the influence of a personal Christ. There is nothing tangible about this influence, nothing that can be formulated in either figures or words, and yet it is felt everywhere. It is found embodied in the spirit of every code of laws in Christendom; it is exhibited in the constantly increasing eleemosynary institutions of all kinds; it pervades the literature of the day; it animates every reform movement; it softens the rough hand of war; it refines and ennobles civilization, and, in short, seems to permeate the very atmosphere with a healthful spirit of life and hope. Childhood becomes sacred wherever the story of the Babe of Bethlehem is known. Womanhood becomes ennobled wherever the history of Mary of Bethany, or of Mary of Magdala or still more of Mary of Bethlehem, has been told. The poor are moved by new aspirations, and humanity seems animated by new hopes. Wherever the name of Jesus Christ has been carried man has learned how to open the prison house of despair and to see light beyond the darkness of the grave.

This invisible and yet wonderfully pervasive influence has been strikingly illustrated in the astonishing political transformation which Japan has experienced during the past forty years. Alone among all non-

Christian peoples the Japanese have frequently accepted Christian ideas, and, to a great extent, Christian institutions, and have thus made a great stride in the direction of Christian civilization, although not yet formally accepting the Christian religion. The result is marvellous beyond anything yet witnessed in human history. Of all non-Christian peoples it may be said that, since the beginning of our era, at least, none of them have, without external aid, been able to make any advance in the arts of civilization, none have been able to display the slightest inventive genius, and none, except a very small minority, have been able to rise above the low level of grinding poverty. Century after century passes without a single invention, no matter how simple, among one-half of the human race. Century after century passes only to witness the gradual but steady and relentless subsidence of the masses of people into utter poverty and wretchedness. Christ among men is not only the hope of immortality to mankind, the eternal pledge of a better life than that of earth, but he is the hope of the industrial world, of the social world, and of the intellectual world. Without him the nations have no better future than their dismal past, and all hope of future progress may as well be dismissed from the thought of the world. In whatever direction we turn we are met with ever-increasing proofs that our world has great and urgent needs which only can be met in the presence of the Saviour of men.

TEN HUNDRED MILLIONS WITHOUT CHRIST.

These and other considerations of like character will no doubt bring very vividly before the mind of a Christian believer a sense of the unspeakable loss of those who are born and grow up without Christ; but, after all, the strongest appeal of this kind is that which is made to our own hearts as individual Christians, What is Christ to each of us to-day? What has he been to us since we have personally known him? What was his presence with our parents worth to our childhood? Where and what would we as individuals have been to-day had we never found him? What would our lives be to-day if Christ were taken out of them? What would this world be to us, what would life be to us, what would our future be, if we were suddenly and completely bereft of our Saviour, Christ? What would existence be to us if thus bereft? It would be day bereft of the sun, and night disrobed of stars. To take Christ away from a believer is to take life and joy out of the heart and sweetness and peace out of the life. And yet this is the lot of uncounted millions of our race. We may say, it is true, that they are unconscious of their loss; but this does not change the facts as God reveals them to us, or lessen our responsibility in the slightest degree.

It has been estimated that there are ten hundred million human beings in the world who, so far from knowing Christ as a personal Saviour, have as yet

never even heard his name. Ten hundred millions of human beings without Christ! The very thought of such a multitude of souls groping in darkness is overwhelming; and yet the mind fails to grasp the full import of the words. It has been said that no millionaire ever comprehends the full extent of his wealth after it passes the million-dollar line. The figures express a certain numerical statement, but to the mind there is only an array of figures, an arithmetical expression instead of a clear perception of distributed values. We cannot take in at a glance this vast multitude of Christless men and women; but we may possibly gain a clearer view of the almost endless throng by looking at them in detail. Let us, for instance, take up a position where all these millions can pass before us with military precision. Let them be formed in ranks with thirty abreast, and let them pass before us with rapid step, so that thirty shall pass every second. I take out my watch and note the ticking away of sixty seconds; eighteen hundred persons have passed by. I watch the minute hand till sixty minutes are gone; one hundred and eight thousand now have passed. I stand at my post and watch the ceaseless tread of the passing thousands till the sun goes down, till midnight comes, till dawn and sunrise come again, and there is never a second's pause. Another day and another night go by; the days lengthen into weeks; the thousands have long since become millions; but there is still no pause. Summer comes, with its sunny days, to find the long procession

marching still. The flowers of summer give place to autumn's frosts, and a little later the snow of winter is flying in the air; but morning, noon and night we hear the awful tread of the passing multitude. Spring comes round again; a year has passed, and yet not for one moment has that procession ever paused. "Will that awful footfall never cease?" some one asks. We take a glance out to see how many yet remain, and find seventy-five millions patiently waiting their turn! That is a faint attempt to grasp the meaning of our words when we speak of ten hundred million human beings.

MERELY NOMINAL WORK WILL NOT DO.

We sometimes hear it said that the great commission to proclaim the Gospel to all nations has been almost completed, and good men and women may be seen even now gathering outside the closed gates of Thibet, eager to enter at the earliest possible moment and preach the Gospel to the last remaining nation which has not yet heard its joyful sound. God forbid that I should say a word to disparage either the spirit or the work of these earnest men and women, one of the most daring of whom is working under my own superintendence; but as Christians we must not deceive ourselves. Thibet is by no means the only nation to which the Gospel has not been preached. A nation is not reached when one or more men preach in a given place, nor does the mere proclamation of a message of truth constitute the Gospel so long as

Christ is not made known to the people. A nation is reached when the people of the nation are reached, and not when a certain territorial line is crossed. I have over and over again found villages within but a few miles of prosperous mission stations in which not a single person could be found who knew anything of Christ, or had even heard his name. The prophets in old time were always most explicit in recording God's precious words of promise, and the preaching which they foretold had nothing of a perfunctory character about it. They looked forward to a time when all kingdoms, and nations, and peoples, and kindreds, and tribes, and languages, should receive God's Word and serve the coming King; and we dare not limit promises so full of hope to the Church and the world.

We should remember, too, that the word "nation" does not always mean a political division of the world. We may often find nations within nations. India is the oldest of modern mission fields, and yet its tribes and peoples and castes, among whom Christ is still unknown, are numbered by the hundred. It will not do to reckon India as simply one of the nations of the earth, and then calmly to assume that we have done our full measure of duty to her in that the Gospel is proclaimed in many places and in many tongues throughout her extended borders. Only a year ago I had my attention drawn to an extensive region lying to the eastward of the Central Provinces, composed, for the most part, of a group of small native States, and said to be wholly destitute of

missionary labor. After careful inquiry I asked three experienced missionaries to make a tour of exploration through that part of the country, and report the result of their observations. They did their work carefully and thoroughly, and in due time reported to me that they had found six millions of people to whom no messenger of the risen Saviour had ever gone. The whole region was as destitute of Christian privileges as it had been when Jesus gave the great commission to his apostles; and among these neglected millions were petty kingdoms, different tribes, separate castes, and diverse tongues, all included in the old-time promises, and yet all destitute of the Gospel, which must be carried to the whole human race. A careful search in other lands would no doubt lead to similar discoveries. There can be no doubt that the sad fact confronts us that the evangelization of our world, so far from being nearly complete, has hardly passed its initial stage. The mighty task can be done, must be done, and done quickly; but we must not try to persuade ourselves that it is already nearly complete.

BEARING CHRIST TO THE NATIONS.

Having thus briefly considered the unspeakable loss of the earth's teeming millions who are without Christ, let us try for a moment to obtain a clear view of our personal responsibility, or, perhaps it would be better to say, of our transcendent privilege, in being commissioned to convey God's great gift to these destitute nations. It is not that we are to send

Bibles across the sea, or that we are to send a certain number of men to preach what is called "the Gospel," but rather that we are placed under a solemn obligation to carry Christ himself to those who know him not. When Jesus fed the multitude it would have been as easy for him to have had the bread conveyed by invisible hands to the hungry people as it was to multiply the loaves; but a lesson was to be taught to his disciples of all ages, the full significance of which should never be overlooked. The bread had to be distributed by human hands, and the incredulous disciples were taught, in a manner never to be forgotten, how the divine and the human are made to co-operate in feeding a famished world with the bread of life. The scene upon the grassy hillside was to be re-enacted a million times as the ages passed by. Other multitudes were to be found, worn and weary and ready to perish, and other disciples were to go to their help with, not the bread that perisheth, but the living Son of God, the ever-blessed One typified by the ancient manna.

Some of you still remember how, in the sad days of our civil war, we used to sing Mrs. Howe's "Battle Hymn of the Republic." As the hymn was printed and re-printed all over the country it so happened that one word became involved in doubt, and thus, while some were singing,

"In the beauty of the lilies Christ was born across the sea,"

others would say,

"In the beauty of the lilies Christ was *borne* across the sea."

In a song so highly poetical it is possible to admit either word; but, whatever the true rendering of the words may have been, we are able in our missionary era, not only in poetic phrase, but in sober prose as well, to conceive of our Saviour being borne on many a bark to distant climes as the companion of devoted messengers who go forth in his name. Every ship which carries a band of missionaries contains an invisible pillow for the head of the unseen Master. The timid maiden who leaves her village home in obedience to the Spirit's prompting, and goes forth to teach a few of the world's forsaken outcasts how to find and serve their heavenly Father, bears with her in holy companionship the Saviour of men, the King of all nations, and the Sovereign of all realms. This, and nothing less than this, is what every true missionary is called upon to do, and this is what scores upon scores are actually doing to-day.

As we think of the character which the missionary's work thus assumes we cease to think of duty; we almost forget the word and become absorbed in the thought of the transcendent privilege which is thus set before us. As we would take a physician to the sick or dying, a guide to the belated and wandering, a comforter to the sorrowing, a teacher to the ignorant, a friend to the friendless, or a helper to the helpless, so are we commissioned as Christians to go out to every needy tribe and nation, taking with us One who is able and infinitely willing to receive every member of the human race and supply every

human need. We cannot all go, it is true, but every missionary who goes abroad does so in the name of those who send him, and we all alike are thus permitted to bear a part in the most glorious work which God has ever put within the reach of human beings. Perhaps nothing in all God's plans for the human race is more mysterious than the fact that this unspeakable power, this hallowed privilege, has been intrusted to mortals. Angels celebrated the advent of Jesus to earth, angels ministered to him when among men, angels proclaimed his resurrection, and angels hover around every scene of his active work in our world still; but not to angels, but to men, is it given to introduce him to the sinning, suffering, and sorrowing children of humanity, and thus achieve the highest possible ministry in which men or angels can engage in a world like ours.

OUR PRIVILEGE SLIGHTED.

With such a ministry set before us, a ministry which angels might covet, with the doors of nearly all nations thrown wide open to invite our entry, with the Spirit, the word and the providence of God alike urging us forward, it would be but reasonable to expect to see a great missionary movement going forward in all Christian lands. There surely ought to be no room for doubt or hesitation here. From the doors of every Christian nation the glad messenger of Christ ought to be seen hastening forth, bearing in their earthen vessels the precious treasure

of the divine presence. But when we look around us what do we see? Almost every possible form of Christian work is put forward as a substitute for that which takes precedence of all other obligations. One stands forth to plead for the city "slums" (pardon me for using the word, but it has become current, and has no present equivalent); another advocates the claims of our foreign immigrants; a third tells of want and suffering on the frontier; a fourth represents the wants of the illiterate colored population, while a dozen of other voices are heard in behalf of as many other blessed enterprises, all good and deserving in their way and in their proper place; but no one of them, nor all of them put together, can take precedence of the one great work which our risen and ascended Lord intrusted to his disciples, the supreme and paramount duty, binding upon all Christians in all ages, to make him known to those who have no knowledge of him. Christianity is utterly inconsistent with its own claims so long as it fails to comprehend the urgency of its own mission on earth, or pauses in its onward march to complete details which are hindered rather than helped by the mistaken policy which their promoters adopt.

It often makes me feel sad and almost faint of heart when I hear intelligent and devoted Christians calmly excuse themselves from any obligation to support the efforts of the Church to evangelize the heathen world. "I think," says one, "that I can do more good in this, that, or the other way. I am not very sure about

foreign missions. I think my duty lies nearer home." Now, substitute for the term "foreign missions" Jesus Christ, and see how it will sound. Try to realize, even for a moment, what it is to assume that great nations, that hundreds of millions of our fellow-men, can be left century after century without Christ, without a knowledge of God, without a hope of immortality, while we are making desultory efforts to perfect the work which our Saviour in his infinite mercy began in our own land in the days of our fathers—try, I say, to realize what this really means, and soon it will begin to seem as if a veiled spirit of daring atheism were invading the Church of Christ. No form of unbelief or error is so pernicious as that which is elaborately illustrated in the practical life of Christian men and women. Better teach and preach the doctrine of a limited atonement than limit the effects of Christ's universal atonement by our deliberate refusal to make him known to those for whom he died. Better deny the mission of Christ to earth than resolutely to adopt and defend a policy which must, for many long centuries, shut off two-thirds of the race from even a knowledge of his name. It cannot be said too often or too emphatically that as Christians we have little to fear from men of Mr. Ingersoll's class. Such men do harm, no doubt; but they avow their purpose, they work openly, and they use no concealed weapons. It is better to deny Christ in express terms than solemnly to avow our belief in him and yet practically deny him by

discrediting his work, limiting his mission, putting territorial limits to his love, and deliberately and persistently ignoring the terms of his farewell commandment to his apostles, and through them to his disciples of all ages.

Let no one misunderstand me and suppose that I depreciate Christian work in its many forms in our own and other Christian lands. God forbid that I should for one moment fall into the fatal error of thinking that one good cause can be built up by pulling down another. The work of God on earth assumes a thousand forms, and yet it is one work. To injure it at one point is to injure it at every point; and it is for this reason we need to give the more earnest heed to God's missionary call upon his people in all parts of the world. This call is in universal terms, it requires immediate obedience, it concerns the universal Church of God, and it cannot be disobeyed without causing serious injury to all forms of Christian work to-day. The surest and the best way to promote all forms of Christian work in Christian lands is to give effect to the great commission which takes precedence of every other obligation. The best way to help the work at home is to obey God by making Christ known to the nations which sit in darkness. In pleading for the Christless nations I am really pleading for this city, for this State, for all the States of the Union.

WHAT IS A CHRISTIAN NATION ?

It will be said, no doubt, as it often is said, that our country is by no means Christianized as yet, and that we are in reality obeying our Saviour's commission so long as we are engaged in bringing those who know him not to a personal knowledge of him. This raises the very practical question, What is a Christian nation ? We have seen what is meant by a Christless nation, that is, one in which our Saviour is wholly unknown ; but it is not so easy to define in exact terms what it is which entitles a nation to call itself Christian. Time will not admit of a full discussion of this question ; but a few points of contrast will at least enable us to appreciate our advantages. Every man and woman in England and America who wishes to be guided to the world's Saviour can find a willing guide within a few minutes, or, at most, a few hours. Living Christians are met everywhere, and those who are willing and anxious to be led can always find some one who will be glad to lead them to the Saviour, as Philip led Nathanael. It is very different in non-Christian lands. Millions upon millions might ask for such a guide in vain. At the very worst here and there an individual may grope in darkness on our side of the globe, but on the other side we see the sad and startling spectacle of groping nations.

A few years ago a question was raised among certain missionaries in India concerning the bound-

aries of their respective mission fields. It had been tacitly assumed that when a given field was occupied by one party of workers others should refrain from entering it; but in some cases misunderstandings occurred, and it became necessary to define the word "occupy." Some contended that if one or more missionaries established a station in a district containing a million inhabitants they occupied that field and should be left to evangelize the people in their own time and way; but others took a very different view and insisted that no occupancy should be respected unless a practical effort was made to plant out-stations at suitable points. In the course of the discussion which followed, the most liberal proposal that was made was that a field should be considered open so long as provision was not made for placing at least one Christian within ten miles of every home in the district; or, in other words, the Christian workers should be so distributed among the people that no one need go more than ten miles from his home in order to find one. This proposal, however, did not meet with favor, chiefly for the reason that it seemed impossible to make such a provision for any known mission field. It seemed too much to hope that helpers and guides could be placed within reach of the people even if they were disposed to seek them.

But, unfortunately, they are not so disposed. The order of the Gospel is that we must go to the lost and perishing, not that we should wait for them to come

to us. In times of famine hundreds of thousands of the poor people in India remain in their village homes and die of hunger, while camps for the free distribution of food are established within ten miles of them. Hunger and physical weakness seem to render them incapable of effort and indifferent to their fate, while in the case of many a journey of ten miles from home seems like setting out for a distant and utterly unknown country. If it is so hard to induce those who are ready to die to go away from home to obtain bread, what possible use is there in expecting those who are perishing for want of the bread of life to go ten miles from home to inquire concerning it? Now and then we meet with such cases, and as time passes they may become more frequent, but at best they will be exceptional. America and England are but imperfectly Christianized, it is true, but they have all the elements within them which are needed to complete the work, and in at least a relative sense they are now Christian nations; but in contrast with them the condition of the most favored of non-Christian lands is such as should move the deepest sympathies of everyone who bears the image of Jesus Christ upon his heart. Now, as in the days of our Lord's ministry, it is enough for the disciple that he be as his Master, for the servant that he be as his Lord. The love of Jesus Christ for the human race is world-embracing; let ours be the same. Let us maintain the same

attitude toward this momentous question that he maintains, and the unbelieving world will quickly begin to realize that Christianity is consistent with itself, and that Christians no longer dishonor the sacred name which they bear by refusing or neglecting to make it possible for all nations to crown him as both their Saviour and their King.

CHAPTER II.

MISSIONARY POSSIBILITIES.

THE present time is opportune for a careful and candid discussion of the practical value of the great missionary movement. The second century of modern missions has recently opened, the sphere of missionary work has been immensely enlarged, young men and women are enlisting for service abroad in constantly increasing numbers, and the friends of the cause are becoming more and more importunate in their demands upon the public for pecuniary support. Under such circumstances it is certainly reasonable that we should be asked to show that money given for this cause is not spent for naught; that young men and women who go to the foreign field do not, or at least need not, toil in vain; and that success, in the highest and noblest sense of the word, may be achieved as certainly, and in as large measure, in the mission field as anywhere else in the wide domain of Christian effort. The missionary enterprise occupies very high ground, and after a century of heroic effort it certainly ought to be well able to show by accomplished results not only that it has achieved success

in the past, but that it enters upon its second century with greater possibilities within its reach than were dreamed of a century ago.

CAREFUL INQUIRY NEEDED.

A statement of the missionary possibilities which God is now setting before the Church is the more needed in view of the doubts which not a few avowed friends of Christianity have in recent years expressed with reference to the ultimate success of the enterprise. Canon Taylor, of England, may be taken as a fair spokesman of this class, and it must be admitted that he has many followers. His arithmetic is faulty, no doubt; and yet, when he compares the results thus far achieved with the gigantic task which has been taken in hand, it must be confessed that he makes out a strong case, and there is too much reason to fear that his presentation of the question has created serious misgiving in the minds of many sincere Christians. While admitting that some good is done, that a few idols are thrown away and a few heathen brought to Christ, thousands and hundreds of thousands of intelligent Christians are unable to see any promise of ultimate success in a work of such magnitude. Others, again, with hazy notions of Christianity and without any sympathy for the idea of a common faith for our common humanity, regard the missionary enterprise as chimerical, if not worse, and do not dream of its ever making an impression of any importance on the world. Another class of

doubters may be found among the supporters of missions themselves. Many who believe in the duty of sending missionaries to the non-Christian nations have yet but little hope or expectation of success in the work. They practically believe that while in this work all things are possible not many things are probable. They do not expect success, and some even think it wrong to look for it. "I have nothing to do with results," is practically the motto of thousands who find in these mistaken words a ready excuse for their want of success. The Christian worker has very much to do with the possible results of his labor, and in the great missionary field it is most important that the highest possibilities should be clearly set before him and kept constantly in view.

If it should seem to anyone that this is ignoring the rule of faith, or putting sight in the place which faith should occupy, I need only reply that faith should not ignore the ordinary laws of human intelligence. Unbelief is blind and works in the dark; but faith has a clear vision and loves the light. It is not the work of faith to select a barren field, or to work in a wrong way, or to persist in a fruitless task, or to ignore the lessons of the past, or to refuse to see the tokens of the present. It would not have been an evidence of faith, for instance, if the disciples had refused to cast in the net on the right side of the ship, and had persisted in fishing at the spot where they had spent a long night of fruitless toil instead of obeying their Master and thereby making success assured.

The Church of Christ, standing as she does near the threshold of the twentieth century, needs the encouragement which an intelligent survey of her opportunities and possibilities cannot fail to give her. Faith is said to laugh at impossibilities, but this is only when seeing the promise of God. If we would stimulate the faith of the Christian world to-day, and thus prepare the way for a great advance throughout the world; if, in short, we would make the twentieth century the missionary century of the world's history, we should keep constantly in view the Saviour's great commission to make him known to all the nations, and also constantly call attention to the tokens of his presence in the world's great missionary fields of the present day. There certainly seems to be grave reason to fear that many of the best friends of missions, including not a few leaders, are too easily satisfied with any measure of success, so long as it falls short of actual failure. For instance, one of the latest estimates of the results of the past century of missionary labor places the total number of communicants at 900,000, and adds the expression of a hope that the increase will ere long reach 50,000 a year. Taken by itself, this looks like success; but when we think of all Christendom being represented in this effort the result appears extremely meagre, and it is not strange that many who are familiar with the glowing promises of God feel almost disheartened by such an outlook. But no one need feel disheartened. The results are better than they seem, while

the possibilities of achieving greater results are within easy reach.

THE HOME SITUATION.

In taking a survey of these possibilities it may be best to begin at home. The initial step in the great undertaking is that of selecting and sending forth messengers of Christ to nations and peoples who do not know him; and it is just here that the enterprise often seems the weakest. The volunteers for service are increasing, but a large majority of those who offer are, for various reasons, found disqualified. The contributions of our Churches are at best extremely moderate, and bear no proportion to the gigantic work which has been taken in hand. The cost of the work does not diminish with success, but, on the other hand, increases materially, and to many careful observers it begins to appear as if a deadlock had been reached and further progress rendered impossible. As a matter of fact, most of the great missionary societies of the world are able to do little more than hold their own. A majority of them are in debt, and but few signs of elasticity can be found in their finances. Under these circumstances it may seem untimely to try to show that greater things should be attempted; but it is for this very reason that I venture to begin at this point. If we consent to accept the present financial status of the leading societies as normal, if we abandon the hope of brighter days and of greatly enlarged resources, we

may as well confess our failure and abandon all further thought of making Christ known to all the human race. But such a thought cannot be entertained for a single moment. So far from the resources of the Churches having been exhausted, they have hardly been touched. The methods employed in the past may have been found insufficient; the policy pursued may have been unsound in some particulars; but the ability of the evangelical Churches not only to maintain the work as it is, but to double it, or even to increase it tenfold, can hardly be questioned.

In trying to form an estimate of the financial possibilities of the missionary situation as it is at the present day, it is useless to take into consideration the mere ability of the present generation of Christians. If the question were one of ability only the problem would be solved in a second. The Christians of America alone are abundantly able to maintain enough missionary agencies of various kinds to complete the evangelization of the world before the close of the next century; but the practical question before us is not one of ability merely, but of willingness to give and of the best means to adopt in gathering up the offerings of God's people. It has been demonstrated over and over again that a tax so light as to be almost nominal laid upon all the evangelical Christians in the United States would not only suffice to maintain all the missionary work now in existence, but increase it two, ten, or even twenty-fold. It would be easy to select ten profess-

ing Christians in the United States on whose productive property a tax of one per cent. would yield enough revenue to double all the American missions in the world and carry them forward in a state of high efficiency. But statements of this kind, while very suggestive, do not practically help us in the present discussion. The missionary cause has never become debtor to any serious extent to men of colossal fortunes. It has from the first been chiefly dependent upon the masses, including the poor and persons of very moderate means, and it is to the masses that we must now turn.

A STARTLING ILLUSTRATION.

If we take the Methodist Episcopal Church, with which we chance to be most familiar, as an illustration, we find a people who profess to believe in the missionary enterprise, whose missionary enthusiasm is easily stirred, and yet whose average annual contributions for each member do not exceed fifty cents per year. Such a discovery is more than disheartening, it is positively alarming. When we remember that many give most liberally, and that at the public collections but few donors give so little as fifty cents, the inference is unavoidable that the majority give absolutely nothing. It may be said, no doubt, that in many families there is only one purse-holder; but this ought not seriously to affect the average. What, then, is wrong? Where is the blame to be placed? And when the actual is so humiliating, what can be said for the possible?

For one, I cannot for a moment believe that there is no relief to the present strain. I have mingled with c people from the Atlantic to the Pacific, and have never found a congregation indifferent to the missionary enterprise. No other appeal so readily kindles the enthusiasm of the people, and no other meets with a more liberal response in the shape of freewill offerings. Perhaps more prayers ascend for the missionaries than for any other body of Christians in the world. The people are not indifferent. They are abundantly able to give twice as much as is now given, and a proposal to double the missionary working force of the Church would meet with an enthusiastic response. But enthusiasm alone can do very little. It can neither devise nor execute. It may even become a source of weakness if depended on too implicitly. Fifty years ago the plan was adopted by our missionary leaders of putting forth special efforts on a special occasion, once a year, in each leading church, and this plan is followed to the present day. Some of the meetings are very notable, and s metimes the collections are princely, but in the long run this policy must fail. It has all the defects of spasmodic effort; it often creates a hurtful reaction; it accustoms the people to the notion that they cannot do their duty unless acting under the spur of a special stimulus; and it fosters the idea that the missionary cause is dependent on the leading churches and the more wealthy classes. The right policy, the only policy which can permanently succeed, must be one that enlists all the people in support of the cause.

A PRACTICABLE PLAN.

For the sake of continuing an illustration with which we chance to be familiar, let us look further at the present missionary situation in the Methodist Episcopal Church. The membership, including probationers, amounts to 2,680,000, but for the sake of easy computation let us put it at 2,500,000. Next let one-half of these be deducted as non-givers, such as the very poor, young children, and those members of families in which the bad practice prevails of having one member give for all. We have still left a mighty army, 1,250,000 strong. Let us now divide the persons into eight classes, arranged as follows: First, let us set apart 500,000 who can give, at the least, a nickel every month. The aggregate gift of this class will be $300,000. Next, let us take 500,000 more who may be expected to give ten cents each every month, and we are surprised to find their aggregate contribution footing up no less than $600,000. In the third class let us include those who can easily and freely give twenty-five cents a month, or three dollars a year, and let us include in this class 150,000 persons. Their aggregate offering will amount to $450,000. In the fourth class let us put 75,000 persons, and estimate their contributions at fifty cents a month, or six dollars a year. The total amounts to $450,000. In the fifth class we put only 15,000 persons, and assign them one dollar a month, or a total of $180,000. The next class is a very small one, only 5,000

persons, giving two dollars and fifty cents each, but making an aggregate of $150,000. The remaining 5,000 are divided into two classes of 2,500 each, giving respectively five and ten dollars each, and making an aggregate of $450,000. We have thus the following result:

500,000	at $0.05 each monthly	$300,000
500,000	at .10 each monthly	600,000
150,000	at .25 each monthly	450,000
75,000	at .50 each monthly	450,000
15,000	at 1.00 each monthly	180,000
5,000	at 2.50 each monthly	150,000
2,500	at 5.00 each monthly	150,000
2,500	at 10.00 each monthly	300,000
1,250,000		$2,580,000

These estimates are extremely low, and are only made after one-half of the entire membership has been set aside as non-givers; but it becomes evident at a glance that if such a scale of giving could be adopted it would double the missionary income of the Church at a stroke, and open the eyes of the Christian world to possibilities of which very few persons have ever dreamed. But can such an estimate ever be realized? Has it any practical value? Is there any reasonable prospect, for instance, that the small sum of five cents a month can ever be collected from a vast multitude of five hundred thousand persons scattered all over the country?

This exact plan may not be found the best in all its

details, but I am persuaded that we shall never see a healthy state of missionary finance until a determined and persistent effort is made to enlist the masses of the people in support of the cause, and to collect their offerings. It is a well-known maxim that taxes will not collect themselves, and the same is true of benevolent contributions. The average donor will not take the trouble to walk round the corner with his offering, but will pay it cheerfully enough if called upon at home. Just at this point we discover the great need of the hour. It is not givers so much as collectors, men and women, and boys and girls, who will undertake the simple task of gathering up once a month the stated offerings of a given number of donors. In every church let such a staff of collectors be selected, and not only organized but drilled for the service, and the work will be done. The present plan of assigning the duty to overworked or possibly indifferent pastors, or to perfunctory committees appointed with the tacit understanding that no work shall be exacted from them, can never prove successful. It has been found a mistake to try to lay this responsibility upon the pastors as a merely incidental part of their many duties. The whole machinery should be constructed anew, and the responsibility placed in the hands of persons who believe in the missionary enterprise and who feel personally called to support it. All this may require a little time, but three or four years ought to suffice to accomplish it.

DEMAND FOR WORKERS.

In the next place, let us consider the demand for additional workers. It can no longer be said, at least in an absolute sense, that the laborers are few; but comparatively, they are still very few indeed. In the early days of the missionary movement it was thought necessary to send out a man and wife for almost every non-Christian neighborhood; but that policy has been in a large measure given up, and now, in most of our great fields, the missionaries would be more than thankful if they could get one foreign missionary for each half million of the people. But to muster even this slender force would require a very large reinforcement from the home field, so large, indeed, that to many it will seem almost useless to discuss the question. But if the means can be found for a great forward moment in the foreign field, it is certain that men and women can be found for every vacant place. They may not be found in a day, or, if found, may not be prepared to go abroad on a day's notice; but they can be enlisted and placed under drill, and can be sent to the front when fully prepared. The difficulty which has usually been experienced in finding young missionaries has been chiefly owing to the haphazard policy which has been pursued of picking up young men at short notice and hurrying them to the front without sufficient preparation. A systematic enlistment of young men and women, with a course of training suited to the wants of each

candidate, would not only provide all the workers needed, but would greatly reduce the probabilities of failure after reaching the field.

THE WORLD'S GATES OPENING.

Turning now to the foreign field, we reach the point of chief interest in the minds of most persons who are studying the question of missionary possibilities. First of all, let me call your attention to the remarkable manner in which obstacles have been removed out of the way during recent years. Comparatively few persons seem to be aware that, until very recent years, by far the greater part of the world was inaccessible to the Christian missionary. A century and a half ago there was not a spot on the great continent of Asia on which a Protestant Christian could set his foot without the consent of rulers, nearly every one of whom was hostile to missionary effort in every form. Fifty years ago two-thirds of Europe was closed against the evangelical missionary, while vast portions of the world were so little known that no attempt had ever been made to penetrate their depths in search of any possible people who might be ready for the missionary. But during the present generation the doors of the nations have been opening to us in a wonderful way. During the comparatively short period which has elapsed since I became a missionary, obstacles of various kinds have been taken out of the way, until now I can look abroad and see a

way of easy access to seven hundred millions of the human race, all of whom would have been beyond my reach had I desired to go to them in the days of my youth. And this process is still going on. High walls are falling into ruins at the quiet approach of Christ's messengers; remote regions are coming nearer; hostile people are becoming friendly; prejudices are melting away, and thus the opportunities set before us make it possible to accomplish things which would have been considered wholly impossible even as late as the middle of the present century.

A still more important advantage is found in the more ready access which the missionary has gained to the hearts and minds of the people. For many years after southern and eastern Asia had been thrown open to the missionary, the people seemed strangely inaccessible. In China able men toiled for ten, fifteen, and in some cases twenty years without gathering any tangible fruit or seeing any tokens of future success. More than fifty years after William Carey had landed in India the Protestant converts were very few in number, and conversion to Christianity was dreaded by all classes quite as much as the leprosy. The missionary was among the people, and yet he seemed separated from them by an impassable gulf. There seemed to be no possibility of wide success under such conditions, and these conditions seemed to be beyond the possibility

of change. But to-day we see a whole world of new possibilities. Only a few years ago the favorite objection to Indian missions was that converts could not be made; to-day the cry is that the converts are coming in such numbers that in the very nature of the case most of the alleged conversions must be spurious. In both India and China the missionary has won a position where he is in touch with multitudes of the people. He may not be in touch with all classes, but it can no longer be said that all classes, high and low alike, hold aloof from him in his character as a religious teacher. More men and women in China can be reached and won in a single day than were formerly secured in a decade. More persons in India are asking for Christian teachers and preachers to-day than were formerly brought into the Christian fold in half a century. Even in the depths of Africa the same religious phenomenon may be observed. Whole tribes and nations of what were rude savages a quarter of a century ago have been brought under Christian influences and are eagerly entering upon the pathway of Christian progress. These changes in the attitude of non-Christian peoples are so many and so widely extended that they can neither be overlooked nor misunderstood. They indicate changed and changing conditions, and, as far as missionary possibilities are concerned, amount almost to a complete revolution.

BETTER PLANS COMING INTO FAVOR.

Another feature of the present outlook which is full of encouragement is seen in the character of the plans which many missionaries are learning to adopt. In spiritual warfare, as in the strife of armies, very much depends on the plan of campaign which is adopted. If no plan is formed, if no systematic method is pursued, if the efforts put forth are desultory and disconnected, and if the field of operations is contracted almost to the verge of absolute insignificance, no great result can be expected, and success on a wide scale cannot be hoped for. In the past very much of the missionary work of the world has been weak in this respect. A band of missionaries settle down at some point and begin to work on a very contracted scale, hoping at the very utmost to win a few hundred converts, organize a few churches, as near as possible on the home model, and thank God for whatever measure of success they meet. They plan for little, expect little and receive little. Such men are often the best of good men; but it is not by such plans that kingdoms are to be subdued and empires founded. The task to be accomplished is one of gigantic proportions, and plans should be formed for a campaign worthy of the enterprise in hand. This fact is beginning to be realized. In various parts of the world the spectacle can be witnessed of missionary organizations which extend their operations over a nation, a kingdom, or an empire. These organizations

may be only in outline now, but provision is made for filling in all vacant places as the years go by, and thus extending the line until every non-Christian agency is confronted by an active Christian force, working with all the advantages which careful organization, experienced leadership and quenchless zeal can give. Take India, for example, with its nearly three hundred million people. It seems at first glance a hopeless task to attempt the conversion of such a multitude; but when we meet Christian young men and women who expect to live till they form part of a militant host of a hundred thousand Christian soldiers all enlisted in India, and all eagerly pressing forward with the instinct of victory in their hearts to achieve the spiritual conquest of an empire, their enterprise ceases to seem impracticable, and their campaign at once attracts attention as one of the grandest attempts ever made by a Christian people to overthrow evil and establish good.

The mention of one hundred thousand possible Christian workers, enlisted, organized and engaged in actual service in India or China, calls our attention to the fact that God is teaching the present generation of Christians some important lessons in regard to work and workers in the Master's vineyard. The Church is rapidly outgrowing the old-time notion that a few men constituting an order called "the ministry" hold a virtual monopoly in the Christian labor market. One of the most striking developments of the present day is the extraordinary

manner in which men and women of all ages and all ranks are coming forward to take up Christian work in various forms, both old and new. In this respect most mission fields are in advance of the home fields. Women are frequently employed, and in large numbers. Men of half a dozen different grades are sent out to preach, and scores of unclassified men, some of them but recent converts who cannot read a line, are successfully at work persuading their kinsmen and neighbors to abandon dumb idols and turn to the living God. If we attempt to limit the work in India or China by the conventional notions which prevail in America it may, no doubt, be very long indeed before the spectacle of one hundred thousand workers is witnessed in India; but neither in India nor America is the old notion going to prevail. The Teacher who delivered the great sermon at Jacob's well saw not only the Samaritans of Sychar around him, but no doubt looked down the ages and saw the times in which we live; and to us as well as to his first disciples was the exhortation addressed to pray the Lord of the harvest to send forth laborers into the whitening harvest fields. The prayers of millions are ascending, and God is answering by raising up men and women for the mighty task set before his people. Only three months ago one of our Annual Conferences in India resolved to put one hundred and fifty young men into school, with a view to training them for their work as Christian workers. Their course of study will extend over only two years,

but this will suffice for the kind of work which they will be expected to do. There seems to be no difficulty in finding the men, and the wives of many of them will study with their husbands. Here in the United States you can hardly realize what this means. You can hardly conceive, for instance, what it would mean if an Annual Conference in the State of New York were to determine to select one hundred and fifty young men and set them apart for a course of theological study extending over two years, with the expectation of having the men collected and the work in actual progress within two or three months. But in the great mission fields of the world the conditions are such that urgency becomes imperative. If the millions are to be reached workers must literally be thrust out among them. If not highly educated they will yet be far in advance of those to whom they go. They cannot learn very much in two years, but the most of them can lay the foundation of an education which will command respect in village communities and fit them for lives of usefulness in their Master's service.

POWER OF A CHRISTIAN MINORITY.

But the thought will probably occur to you that, after all, one hundred thousand men and women, even if gifted and devoted in the highest sense, will be almost lost to the sight among the millions of such a country as India, and thus the problem of ultimate success will remain almost as far from solution as

ever. I trust, however, that no one will make so great a mistake as to forget that one true Christian counts for as much as a hundred persons of any other faith. A tiny little lamp is more than a match for a room full of darkness. The Christians in nearly all communities are in a minority, and yet in most matters they give tone and character to the whole community. Add to this the consideration that in the problem before us the Christian workers are organized and possess all the advantages which organization gives, and it will be seen that the ultimate conversion of India is by no means so improbable or so remote an event as it is usually assumed to be.

The wholly unexpected and extraordinary result of the war between Japan and China affords a very instructive illustration at this point. China was in almost every respect the stronger of the two combatants at the outset. Her vast population, her great armies, her exhaustless resources, and the prestige which her position as the leading Asiatic power gave her, all combined to make the world believe that Japan was entering upon a conflict in which success was impossible; but events have demonstrated that success was not only possible but comparatively easy. How are we to account for the success of Japan and the failure of China? The Japanese were united, had a single purpose in view, and above all were organized for victory. The Chinese, on the other hand, had a very imperfect organization, had no

definite purpose, and, as a people, practically took no part in the struggle. Under such conditions thirty-five million Japanese were equal to four hundred million Chinese. In the impending struggle between Christianity and the non-Christian faiths in India, and to some extent in all non-Christian lands, very similar conditions prevail, and similar results may be anticipated. A small Christian force may always be estimated as fully equal to a very large non-Christian body, especially if the former is truly Christian. I have sometimes even ventured to express the opinion that when the Christians of India amount to a total community of ten millions they will exert more influence and wield more power than the whole non-Christian mass of the population.

ESTIMATING RESULTS.

Many good Christians doubt the wisdom of all attempts to estimate the results of Christian labor. They are willing to sow and plant in springtime and to estimate the amount to be gathered in harvest; but in the spiritual world they shrink from the very thought of calmly sitting down to calculate results in this way. To some it seems too mechanical, to others irreverent, while to others it probably appears as too uncertain to be depended on. And yet God encourages us to expect success, and has given us a whole galaxy of promises to strengthen us while we toil. Of all living men the missionary ought to feel most assured of success. He may be mistaken as to

details, but his commission is given by One who shall never fail nor be discouraged till judgment is set in the earth; and this One is his daily companion and his victorious leader evermore. Night may cease to distill its dews, but the rich dews of heavenly grace will never cease to refresh the spirit of the Christian toiler or fail to water the precious seed which he scatters in human hearts. The wind may cease to blow where it listeth, but the Spirit of God will never cease to attend the steps of the humblest disciple who goes forth as a messenger of Jesus Christ. Storm and tempest, hail and frost, blight and mildew may defeat the plans and mar the hopes of other toilers; but all things in God's universe, from the starry systems above us to the minute events of our daily lives, move together in harmony with the best possible interests of every work which we carry on in the name of Jesus Christ. With these facts before us, why should we shrink from the thought of using our confidence as a basis for action? Why should we hesitate to make use of all the elements of certainty which enter into the prosecution of such a work as that which the missionary prosecutes?

Many years ago a friend in a city in upper India submitted for my inspection a plan for the erection of a large manufacturing establishment. All the details had been carefully elaborated, and the probable results of the enterprise were boldly tabulated. In due time a company was formed, capital invested, buildings erected, and work commenced; and for

more than twenty years the plans elaborated on paper have been successfully illustrated in action. We are not surprised at this, and no one dreams that the first promoter of the enterprise did an unwise thing in planning for the future. About the same time a Christian worker went to another city in India to lay the foundations of a great Christian enterprise. His working capital consisted almost wholly in the promises of God. He confidently expected success, and began his work as if it were already assured. His enterprise also proved successful, and goes on apace, gaining constant headway to the present day. These two men worked on similar principles, one in the commercial world and the other in the spiritual. Did the Christian commit an error in assuming that one of the children of light might venture to be as wise in his generation as the children of this world?

OUR OPPORTUNITIES.

If now we turn to the great missionary world, look at our possibilities, and form plans accordingly, we can hardly fail to be impressed with the conviction that no men and women since Pentecost have ever enjoyed such opportunities as those which God is setting before his people. Practically there is no limit to the vast field which presents itself to our vision. If we ask for a region in which people may be found who ask for instruction, not in a general sense, but definitely, for the purpose of becoming

Christians, we may find a score of such districts in India, a number in China, and other equally hopeful people in the interior of Africa. If the workers could be found ready to receive them one hundred thousand candidates for baptism could be enrolled in India alone before the close of the present year. Intelligent observers in China assure me that the outlook in some parts of that empire is rapidly becoming almost equally hopeful. Let it be conceded that these people are very ignorant, very poor, and very weak in moral character; but the fact remains that they are inquiring the way to Christianity, and that thousands of other poor creatures of like character have become genuine Christians. The one conspicuous fact which confronts us is that tens of thousands of people whom we call heathen wish to become Christians, and are willing and ready to receive instruction at the hands of the Christian missionary. Putting aside all other more distant possibilities, and considering only those regions where willing thousands await our coming, I do not hesitate to say that a forward movement on the part of all the evangelical Churches of Christendom might very easily be made to yield one hundred thousand adult converts every year, or, in other words, might be made to produce as much fruit in nine years as all the missions of the world have done in the past century.

But the possibilities of the situation do not stop here; they only begin to unfold themselves to our view. All experience has taught us that an ingather-

ing of converts may be expected to prepare the way for a still larger number of inquirers. The presence of one hundred thousand converts to-day means the appearance of two hundred thousand inquirers in the near future; and in this way we may confidently assume that before many years the great mission fields of the world will present the spectacle of millions of men and women waiting to be received and guided into the way of life. The millions are coming as surely as harvest follows springtime, and we must prepare for their coming. Let no one be startled at the thought or tempted to fear that I am yielding to a flight of fancy or led away by an extravagant enthusiasm. This world is to become a Christian world; the powers of hell are to be overthrown, and our Saviour, Christ, is to reign in righteousness over all nations. But if such a day ever comes, if kingdoms and nations are to be wrested from the grasp of Satan and given to Christ as his inheritance, there must come a day when Christians shall learn to speak of millions as freely as they now speak of thousands. At the present rate of missionary progress a millennium would not suffice to prepare the way for the great millennial reign to which we all look forward with such ardent hope. It is a striking comment on the feeble faith and limited vision of present-day Christians, to note how most of them start as if in alarm at the mere mention of an early ingathering of millions of redeemed men and women. Christianity must mean this, or else stand

before the world as a gigantic and confessed failure; and as Christians we owe it to the faith which we profess to maintain a serene confidence in God and in the great work which he is carrying on among the nations.

A century hence there will be, possibly, seven hundred million, and certainly five hundred million, English-speaking people on the globe, all subject to Christian law, maintaining Christian civilization, and exhibiting a much higher standard of morals than is seen in either England or America to-day. The spirit of Christian law will pervade the statute books and courts of justice of all nations. Religious liberty will have become the unchallenged right of the whole human race. Railways will have penetrated to the most remote corners of the earth. The influence of the Protestant nations will be paramount everywhere, and every other public influence, whether religious or political, will be on the wane. The English language, already a potent factor in many mission fields, will have become the *lingua franca* of the world, and will assist wonderfully in perfecting the later stages of the missionary enterprise. In such an age, with a world so revolutionized, and with all the terms of the problem so changed, the final conversion of all nations will no longer seem a far-off vision of a few enthusiasts, and the mention of a million converts will no longer startle timid or doubting Christians. We talk in hesitating tones of the possibility of seeing a million converts now; but those who will fill our

places a century hence will look out upon a scene where not a million converts, but a million workers, appear.

I am a firm believer in a good time coming, but do not forget that many severe struggles lie between us and the good time for which we hope and pray. But in the meantime let us watch for open doors and hasten to enter them whenever found. It is my firm conviction that the mission fields of the world afford the best opportunities to the average young man or woman to be found anywhere at the present time. The teacher who searches for months to find employment here can find a thousand children waiting for him on the other side of the globe. The preacher who struggles to hold together a congregation of a few hundred here can find a hundred thousand neglected souls in the mission field. The young writer who strives in vain to gain recognition in the periodical literature of America may go abroad and join in an effort to provide a literature for unborn nations. The hundreds upon hundreds of young people who stand idle in the world's market place might find employment for heart and hand if they could only learn the secret of becoming helpers to universal humanity.

Illustrations of various kinds suggest themselves, but time forbids. Suffice it to say that the universal Church of Jesus Christ needs to ponder well at the present day the whole question of missionary possibilities. In many cases a very wide gulf separates

the possible from the actual, and in few cases are the startling possibilities of the hour appreciated. In these waning years of the nineteenth century all Christians should unite in a supreme effort to give an impetus to the missionary enterprise which will be felt for long years to come, and which will give a distinctive character to the next century. There is little or no fear of our attempting too much, while there is a constant danger of our contracting the spiritual paralysis which so often results from attempting too little. Nowhere in the missionary world do we see any interest suffering because too much has been attempted, but at a hundred points we see painful embarrassment because plans are too contracted or support too spasmodic or insufficient. An enterprise which aims at the conversion of a world calls for broad statesmanship, farseeing views, comprehensive plans, and invincible faith; and all these the God of all grace will bestow if his people will obey the great missionary commission which he has given them.

CHAPTER III.

THE VOICE OF THE MASTER.*

"AFTER this I looked, and, behold, a door was opened in heaven; and I heard a voice, as it were of a trumpet, talking with me." (Revelation iv. 1.)

The apostolic age was both pictorial and vocal: it was an age of visions and voices of God. A door was opened in heaven. Such sights the eye beheld, and such sounds the ear heard, as left no doubt with saints, and sometimes with sinners, that God was in close touch with man. As through a rent veil flashed the hidden glory; and, whether the sound was that of a trumpet, or of the "still, small voice," it was awe-inspiring and soul-subduing. The Gospel message itself was the voice of God, and, as was fitting, it was emphasized and accentuated by other utterances clearly divine. Both by his providence and by his Spirit he spake so often, so loudly, that the whole age of the apostles echoed with these divine

* This chapter, and the three following chapters, are taken (by permission) from "The New Acts of the Apostles," by Dr. A. T. Pierson.

voices. In effect the visions were voices, for as messengers of God they were vocal, only that their language entered the city of Mansoul through eye-gate rather than ear-gate.

Not even in the time of the ancient Theophanies has God more manifestly appeared and spoken to men. Nor were these visions and voices vain. They mark, in the history of missions, turning points, both critical and pivotal; hinges whereon the golden gates of the kingdom hung and swung. Nor were they meant for that age only. A mere glance at the Acts of the Apostles shows that what God taught the early Church was a lesson for all time: he was giving signs and signals for all ages. To a devout reader this book records and reproduces what primitive disciples saw and heard, somewhat as the photograph and phonograph may yet serve future generations.

One mark of the close analogy between the age of modern missions and that of the apostolic is found in the new visions and voices of God, which, though less characterized by the purely miraculous or supernatural element, are no less unmistakable in their purpose and purport. Every page of these new chapters is thus illustrated and explained by the Divine Teacher; and the fact is both curious and significant that the main lessons, thus taught the Church in our day, follow the same lines as those of that first century. The Heavenly Schoolmaster, like the earthly, finds it needful to use repe-

tition for the sake of impression; and so, after the long interval of centuries, we are still in God's school, learning the same old lessons from the same old text-book, only it is a new edition with notes by the Author, illuminated by new illustrations, its teaching enforced and vivified by new arguments and appeals.

The first voice we hear in the Acts of the Apostles is that of the Lord Jesus himself. His words have a double value; as his last words before he was taken up, they form the sum and substance of all his previous teaching; and as his first words before the new age of missions opens, they, like a table of contents, give the sum and substance of the history that is to follow. All other voices and visions found in this book are meant to fix in the minds of believers what they saw and heard when the Lord last appeared unto them before his ascension—to echo, explain, amplify, illustrate his great commission. Because every word that he then spake is a little world full of meaning, let us write his farewell message in large letters:

"DEPART NOT FROM JERUSALEM,
BUT WAIT FOR THE PROMISE OF THE FATHER
WHICH YE HAVE HEARD OF ME;
FOR JOHN TRULY BAPTIZED WITH WATER,
BUT YE SHALL BE BAPTIZED WITH THE HOLY GHOST,
NOT MANY DAYS HENCE.

YE SHALL RECEIVE THE POWER OF THE HOLY GHOST
COMING UPON YOU,
AND YE SHALL BE WITNESSES UNTO ME
BOTH IN JERUSALEM AND IN ALL JUDEA,
AND IN SAMARIA,
AND UNTO THE UTTERMOST PART OF THE EARTH."

Here, then, is the loud and leading voice of the apostolic age, and how majestic and commanding! In this final word of our ascending Lord three things stand out conspicuous like lofty peaks against the horizon:

First, the WORK OF WITNESS is the duty of the whole Church. Second, the FIELD OF WITNESS is the territory of the whole world. Third, the FORCE OF WITNESS is the baptism of the Holy Spirit.

Again we affirm it, this farewell message is all-comprehensive. From it was omitted nothing vital to the Church's great mission; to it nothing has been, or can be, added. The keynote is struck, and the divine melody is sung; all that follows is but a variation upon this theme, the harmony which only makes more conspicuous the melody. The chapters that succeed add only emphasis to this first chapter, and so it will be of the unwritten records yet to follow; every failure or success in our mission work only gives fresh force, heavier stress, to this great message of the departing Master.

Immediately, with but ten days of interval, the

farewell word of the Lord and the promise of the Father find fulfilment in the outpouring of the Spirit. Pentecost was both a vision and a voice, emphasizing and confirming what Jesus had said.

The *work* of witness now began. Hundreds of tongues, like a chorus of silver trumpets of jubilee, proclaimed in unison the acceptable year of the Lord; and, although at times this work has suffered contraction through unbelief and worldliness, it has never entirely ceased, nor will it until the end of the age.

The *field* of witness now began to be first seen in its true length and breadth. Peter officially said, "The promise is unto you and unto your children, and to all that are afar off, even as many as the Lord our God shall call." And this he spake not of himself; he had little conception of the meaning of his own words, as subsequent events prove. It was the voice of the Spirit, repeating and enlarging the covenant promises of a former dispensation; repeating them for the sake of Jewish believers; enlarging them for the sake of the Gentiles, who had hitherto been aliens from the commonwealth of Israel and strangers from the covenants of promise. Christ had made the field of witness to embrace the uttermost part of the earth; and so now the Spirit leads Peter, still fettered with Jewish exclusiveness, to add, "and to as many as are afar off!" The golden links of prophecy connect the Hebrew race with a larger grace, that is to touch the whole family

of man. And so this same Peter was led, a little later, to say to the unbelieving Jews, "Repent ye, therefore, and be converted, so that times of refreshing may come from the presence of the Lord." The reclamation and restoration of God's elect people is a condition, preliminary and preparatory, to that last great time of refreshing which is to come upon all flesh. In Abraham's "seed shall all the kindreds of the earth be blessed!" but that promise made to the father of the faithful will be fulfilled only when Abraham's seed, receiving the Messiah they despised and rejected, become witnesses to the nations. And so Paul adds his testimony to Peter's: "Now, if the fall of them be the enriching of the world, and their diminishing the enriching of the Gentiles, how much more their fulness? For, if their rejection be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Romans xi. 12–15.)

The field of witness was not only now first seen to be the world, but in a peculiar way its occupation began. From every quarter of the inhabited globe had gathered those representatives who, on the day of Pentecost, received the word and the blessing; and going back to their far-off and widely separated abodes they naturally became witnesses unto the peoples among whom they dwelt. The sheaf of first-fruits thus laid on that Pentecostal altar supplied seed for the sower to scatter in regions beyond.

The *power* of witness was now for the first time

revealed in its fulness. Pentecost emphasized our Lord's words by bringing the promised baptism, the chrism of power, the nameless charm and virtue which make all witness effective. Then began the great endowment and enduement, so indescribable yet indispensable; through human tongues the Holy Spirit spake, with a demonstration of truth far beyond all the demonstration of logic, making simple witness to Christ to accomplish what all the wisdom of the schools has never been able to effect. And, from that day onward the secret of power to testify for God, to convince and persuade men, has been the same, namely, to be filled with the Holy Ghost.

We have thus seen that the first two chapters of the Acts furnish the key, not only to this book, but to all missionary history. Our Lord's last words describe the work of witness, define the field of witness, and reveal the force of witness; and the third person of the Trinity adds his confirmation of the word of the Lord Jesus, by leading disciples to begin the work, to enter the field, and to use the power. Where God thus teaches three lessons, and stamps them as of such supreme importance, it must be our duty to learn them thoroughly. We therefore tarry to study them with more care and closeness of application.

CHAPTER IV.

THE CALL TO ALL DISCIPLES.

THIS first lesson taught in the Acts of the Apostles, that the *work of witness belongs to the whole Church,* dominates the book, so emphatically, so repeatedly enforced, that it must constitute one, if not the only, design of its records.

Those who believed were from the first sent forth as witnesses. It is of the very genius of Christianity that it implies and compels testimony; "I believed and therefore have I spoken; we also believe and therefore speak." This is not only the logic of missions; it is the logic of spiritual life. The Church of God is an army, always to be mobilized in readiness for action,—more than this, always in action. Livingstone said, "The spirit of missions is the Spirit of our Master; the very genius of our religion. A diffusive philanthropy is Christianity itself. It requires perpetual propagation to attest its genuineness."

How far this conception of a witnessing Church is the controlling law in the structure of the Acts of the Apostles, only careful search will show.

The introduction to this book refers to that "forty

days" of communion between the risen Lord and his disciples, the object and result of which were fourfold:

First, to leave in them no doubt of the fact of his resurrection; secondly, to give them instruction touching the Kingdom of God; thirdly, to prepare them for his unseen presence and guidance; forthly, to inspire them with the true Spirit of missions.

Then, as soon as the Spirit was outpoured, we find the bold outlines of early Church history confronting us, the record of active, aggressive testimony, pushing its lines from Jerusalem into all Judea, then into Samaria, and so farther and farther into the remotest regions beyond.

1. The witnessing Church at Jerusalem and Judea. Chapter i. 13 to vii.

Ten days of prayer are followed by the Pentecostal enduement for service, persecution by Pharisees and Sadducees, Stephen's martyrdom, and the dispersion of disciples; the voluntary community of goods, division of work, and the institution of the diaconate.

2. The witnessing Church in Samaria. Chapter viii.

Under Philip, the evangelist-deacon, Samaria receives a blessing, essentially a repetition of the Pentecost at Jerusalem.

3. The witnessing Church moving towards the uttermost part of the earth. Chapter ix. to the close.

The conversion of the eunuch represents evangelism begun in Ethiopia; and that of Saul of Tarsus, the chosen apostle to the Gentiles, raises up the

greatest evangelist the world has ever seen, whose especial passion it is to reach the regions beyond. Among the Romans at Cæsarea, then among the Greeks at Antioch and Ephesus, Pentecostal blessings descend with marvellous signs and wonders; and the first Gentile Church formed at Antioch becomes the starting point for foreign missions. Paul's three mission tours, with their ever widening circles, are outlined, and the book closes with the Cilician apostle teaching and preaching at Rome, the third great centre of Christianity.

In the latter part of the Acts, Paul comes to the front, while Peter disappears entirely. The reason is plain. The obvious object of the book is to trace the beginnings of missions to the nations of the wide world. To Peter it was given to unlock the door of faith, first to Jews and then to Gentiles; then he goes to the dispersion or scattered tribes of Israel; and Paul, whose commission is to the nations at large, the typical world-missionary, naturally becomes the main actor in the scene.

Attention has already been called to the fact, that Luke treats both the Gospel which he wrote and this book of which he is the declared author, as parts of one connected, continuous, complete narrative. A careful study will show the links of unity. The purpose of the Spirit, in these two sketches, is to outline Gospel history from its infancy in its humble Judean cradle to its mature growth as a world-wide power; to trace the seed of the kingdom, first sown

on Syrian soil, then scattered widely beside all waters and borne upon the various streams of civilization to the heart of the heathen world.

Thus, from first to last, this combined narrative is the story of missions. In the Gospel our Lord offers the good news to the Jews; and then seeing their actual rejection of him and foreseeing their continued refusal of his message, he commands and commissions his disciples to go everywhere and witness to every creature. In the Acts we see the commission and command actually carried out; the preaching of the Gospel to the Jews by both Peter and Paul, and its repeated rejection by them; with its subsequent and consequent proclamation to mankind as such at the great centres of population.

The Gospel according to Luke opens with Christ's incarnation, and closes with his resurrection and ascension. The promise of enduement with power "not many days hence," is the last link left to connect with the after narrative. In the Pentecostal fires the new links are forged for this chain of events, and so the Acts of the Apostles joins on to the Gospel, beginning with the natal day of the Church at Pentecost and ending with Paul's work at Rome.

Now, confining our gaze to the Acts, as a whole, we observe at least ten marked features, all indicating the mission, committed to the whole Church, of a world-wide witness.

1. The waiting for the Holy Spirit. The enduement from on high was also an endowment, fitting

for the work of witness; the type of other effusions which followed and which indicated that not only Jewish converts but Gentile believers also were to be thus endued and endowed.

2. The substance of this witness was Christ crucified, risen, exalted and glorified, as the only Saviour; pointed prominence being given to the Old Testament prophecies and the exact correspondence of New Testament history; and to that glorious second coming of our Lord which is to put the capstone upon all prophecy and history. The book is full of Christ, Messiah foretold, Saviour revealed.

3. The resolute persistence of Christ's witnesses in face of organized opposition. The Jews, led by Sanhedric rulers; the Gentiles, led by such as the Ephesian Demetrius, drive disciples to face, if not to fight, that worst of all wild beasts, the mob. Persecution bares her red right arm and whets her cruel sword, warning disciples what price they must pay for free speech. But they "cannot but speak the things which they have seen and heard." And so this story of the Acts becomes the first book of Christ's martyrs. Stephen's angel smile shines amid a hail of stones. James' head drops under the axe of Herod Agrippa. Peter, kept for a like fate by the same despot, is loosed from prison, at the beck of One before whom even iron fetters fall and iron gates open of their own accord. Yet neither can bribe nor force stop the mouth of Christ's witnesses. God is obeyed and man is defied.

4. Church life itself is moulded by this mission to mankind. Believers so commonly accept this work of witness that personal and private interests are merged into this wider and nobler service. The community of privilege and responsibility is emphasized by a more remarkable community of goods. With an unselfishness that has no other example in history, believers part with worldly possessions and pour the proceeds into a common fund, to be distributed according to the wants of each and all. Not only duties but burdens are shared alike.

5. The witnesses disperse more and more widely. Those who were sojourners in Jerusalem went back to their separate abodes with the new message of life burned into their souls by the Spirit's fire, and burning on their tongues; and so light began to shine in the darkness. If we may trust tradition, the eunuch whom Philip guided to the blood of the Lamb and the water of baptism, founded the Church of Alexandria and baptized his own queen. The converted blasphemer from Tarsus swept over a wide and wider arc, until his mission tours touched not only Ephesus, Athens, Corinth and Rome, but possibly Spain and Britain.

6. The open secrets of apostolic success may be read upon every page of this short story. Apostolic activity moves toward its goal of world-wide missions with so rapid strides that in one generation it reaches the remotest parts; yet it treads no strange road. All along the way God's lights are hung, that he who

will may follow. How simple the methods of work! Childlike faith in the promise of God and the power of his word and Spirit; believing and united prayer that laughs at the giant Anakim with their chariots of iron, and cares not for high walls and strong gates, and foes many and mighty; a heroic obedience that asks only for "marching orders," and then dares all obstacles and opposers, moving on into the "valley of death," to "do and die"—such are the simple clew to the whole maze and mystery of apostolic missions.

7. The unseen divine presence pervades the whole history. To Christ's last command was closely linked a last promise, "Lo, I am with you all the days, even to the end of the age." This book is the record of the fulfilment of that promise. Wonder-working miraculous signs, divine interpositions, so abound that the uncommon becomes common, and the supernatural seems no more unnatural. As we cross the threshold of the story we meet the tongues of flame that tell the power of God; then each chapter is a new chamber of marvels. The healing of the lame man, of the divining damsel, of Æneas at Lydda; the raising of dead Dorcas; the healing virtue that invests the body of Paul and the shadow of Peter; the prison doors thrice opened, twice by the angel, once by the earthquake as God's angel; miracles of judgment as well as deliverance; Elymas being blinded, and Ananias, Sapphira and Herod struck dead—at every step we tread on enchanted ground.

8. The power of the Gospel is everywhere con-

spicuous. Sinners are converted sometimes as in masses; saints are edified and educated, and the body of Christ grows strong. Even those who are neither converted nor convicted seem compelled to hear and to make some decision; they may not bow to Christ, but they cannot maintain the stolid apathy of indifference. Stephen's stoners are cut to the heart, for his words are swords; Felix says, "Go thy way," but he "trembles;" Agrippa will not yield, but is "almost persuaded." Those who "gnashed on him with their teeth" "could not resist the wisdom and the spirit with which" the first martyr spake; and Saul, who stood by consenting to their deed, never forgot that shining face which prepared him for the glory that smote him near Damascus!

9. This is the book of the Holy Spirit. Throughout, there runs the stream of his subtle, unseen, mysterious, resistless working. Omniscience, omnipotence, omnipresence, find here the field for their display, promising and prophesying similar results, whenever and wherever like conditions obtain. Here God shows that in grace as in nature he has chosen channels for his power and energy, and if those channels are not obstructed, he who is the same yesterday and to-day and forever, will still work wonders.

10. No undue emphasis is here laid on numerical results or apparent success. In the story of primitive missions the whole stress is upon obedience, not consequence, not on succeeding but on serving. The

work is God's, the instrumentality only is man's; the whole responsibility is therefore with the Master Workman, and whether success or failure, defeat or triumph, be the apparent outcome, all is well.

No lesson taught in these chapters is more sublime, or more needful than this. In every age disciples need to learn it anew. So long as our eyes are dazzled by the glittering trophies of victory, and our hearts depressed by seeming disaster, we shall be in a state of chronic worry. Our joy and hope, our courage and confidence, will be like the waves of the sea, tossed up and down by every change of wind, and driven to and fro by every turn of tide. The work of missions is God's work. Man did not plan it, cannot carry it on, cannot make it a success. As Dr. McLaren says, "the results are so poor as to show that the treasure is in an earthen vessel; so rich as to prove that in the earthen vessel is a heavenly treasure." We are therefore simply to do our duty, and with a holy abandonment, a sublime "carelessness," cast ourselves and thrust our work upon him whose we are and whom we serve.

Some of these ten principal features of this book will receive more attention further on; but at this point we have sought to look at them as at the features of one face, striking for the unity and harmony of their combination and impression. And they serve to characterize the Acts of the Apostles as the typical history of the witnessing Church during its first generation, wherein God teaches the philosophy of missions by a historical example.

This book of the Acts teaches that in this witness *every believer is to take part.* A duty is involved from whose obligation no disciple is excepted; a privilege from whose enjoyment and enrichment no believer is excluded. The opening miracle of Pentecost writes this lesson in letters of fire upon the doorway of this historic record, for it brought that twofold gift of converting and anointing grace, and the anointing came upon all that little company, even upon the women. The gift of tongues was both a sign to the unbelievers and a signal to believers. What is the tongue but the great instrument of testimony? The message was spoken with many tongues to teach disciples that their witness was to reach every nation, whatever its language; and possibly that gift of tongues fitted them for such witness, without the tedious mastery of foreign speech. And the tongues were of fire to remind them that faithful testimony was to be attended by a new force, an energy not of man but of God.

So plainly is the tongue of every disciple thus set apart for testimony, that it is a fact beyond explanation that the Church should ever have lost sight of God's purpose, that witnessing shall be the prerogative of all believers; and it is one of the startling proofs of a rapid decline from a primitive piety, that so few modern disciples feel the burden of personal responsibility for souls.

The study of words reveals ethics in language. Error and truth find crystallization in current forms

of speech, and so this habitual carelessness that shifts the work of soul-saving upon other shoulders has become coined into popular phrases, fixed forms of expression.

For instance, let us look closely at that dangerous term, "division of labor." It is often said that the Acts of the Apostles encourages and enjoins this principle; and the institution of the diaconate is cited to prove it, because the Church was bidden to look out honest men to serve tables, leaving the apostles free to give themselves to prayer and to the ministry of the word.

Let us beware of too broad an induction from so narrow a basis of particulars. There is a great gulf of difference and distinction between *division* of labor and *distribution* of labor. Division hints at partition and separation; distribution implies only a special assignment or allotment of work. Expediency and convenience may set apart some to a particular service, in order to free them from all entanglements, and to assure a more competent and thorough attention to that branch of work; but it is quite another matter to build up a dividing wall, or draw even a dividing line, which practically parts disciples, and which they come to think it improper to cross. Service is to be so distributed, that each may have his own sphere and work, and no department be overcrowded or under-supplied. But never, during apostolic days, was there found asserted in the Church of Christ any law of monopoly, clerical caste,

or exclusive right. Whatever such notions or customs have since grown up, "from the beginning it was not so." All believers had, and exercised, an inalienable and undisputed right to proclaim Christ to lost men. Experience of grace was the sufficient warrant for witness to grace; and the only limits to such witness were those of ability, opportunity and consecration.

The appointment of deacons was wise and needful. Material and temporal wants demanded supply, and such cares must not collide and conflict with purely spiritual offices and ministries; and, because provision for God's poor was a form of service to him, it must be in charge of men, not only of honest report and of wisdom, but full of the Holy Spirit.

The same need still exists. The ministers and missionaries to whom is committed as their one absorbing trust, the curacy of souls, must not be hindered and hampered by the stern necessity of ministering to the temporal needs of their own and of other families. There is a "business side" of the Lord's work which calls for men with a practical talent for finance and business. Some who are *not* called to give themselves wholly to prayer and the ministry of the word, may unshackle those who *are*, relieving them of needless tax on time and strength, by taking care of poor saints, and by providing a sound financial basis and bottom for evangelistic and spiritual work.

How often a noble structure of missions has come to wreck and ruin from dry rot in its timbers, because

there has been no one to look after supplies! The war is God's, but it needs money and *material.* Brave Captain Gardiner, at Tierra del Fuego, led a little band of seven against Satan's seat in Patagonia, but had to turn back, and died of starvation at the very gates of his stronghold, and in the very crisis of the assault, because of lack of the necessities of life. Had some well-organized body of men and women at home kept up the "line of communication" between the base of operations and the source of supplies, Allen Gardiner might not have fallen at Spaniards' Harbor in 1851, and the victory might not have been postponed for half a century!

Let it be noted, however, that the appointment of the seven deacons to serve tables did not shut them out from preaching or even baptizing, as the records of both Stephen and Philip clearly show. Distribution of labor did not divide disciples, nor debar any from taking part in evangelizing. Over the doors of the early Church the Master wrote in letters so large that he who runneth may read at a cursory glance, "Go ye into all the world and preach the gospel to every creature." The command was and is to all disciples. Those who cannot go in person, must go in the person of others who can; and with no less self-denial, prayer, self-offering, must they who tarry by the stuff support those who go to the battle, than if they themselves went to the field. Only so will they share alike in the work and the reward. Let this one law of service be framed into church life, and all will be alike missionaries.

In the Samarian Pentecost, God laid new emphasis upon the truth already taught, that the commission of disciples was not limited by priestly lines nor confined within narrow channels. The sharp distinction between priests and people, found in the days of Judaism, disappears in the Christian Church; the barriers were down between the court of the Gentiles and the court of Israel, and the middle walls of partition between the court of Israel and the court of the priests perished with the old temple, and has no place in the Church of Christ. Nay, the veil is rent between the Holy Place and the Holiest of all, and all believers approach alike without hindrance or hesitation to the mercy-seat. What means all this if not a plain assertion of a certain equality of right, dignity and privilege? No assault is designed, in the calm recording of these convictions, upon the views or practices of fellow-disciples; but candor and loyalty to truth demand of us, that as honest students of this great missionary charter of the Church, we shall accept and defend its plain teachings. If we are in earnest to perfect the missionary methods of our own era, we must with open eyes see our present defects, and own our departures from the primitive standard. The prime condition of all spiritual progress is a candid mind. That a custom exists is no warrant for its right to exist; it is at best but a presumption in its favor. As Cyprian said, "Consuetudo vetustas erroris,"—Custom may be only the antiquity of error. And if in the Church any notions or practices

have found root and growth which are not of God's planting, and whose fruit is not of goodly savor, however marked by old age, the sooner we cut them down and extirpate them, root and branch, the better. And surely whatever hampers or hinders all believers from bearing witness for the Gospel, must find sanction outside of the Acts.

God used persecution to reveal the true value and need of what is somewhat invidiously called, "Lay-agency," in the world-wide work. The Spirit records with marked particularity how in this wide scattering of disciples the apostles were excepted; so that the fact might be more emphatic that it was the common body of believers who, being scattered abroad, went everywhere preaching the word. God may yet use persecution to repeat the same lesson, that, as there is to be no distinction among those who need the Gospel, so we are to deny to no believer the prerogative, which is a sort of birthright, of telling the Gospel story as best he can. It needs all believers to reach all unbelievers. The silver trumpet which peals out God's year of jubilee is wrought of the whole Church, every believer adding material to the trumpet and volume to the sound. The Church is God's golden lampstand, and everyone who is taught of God is part of that framework, helping to lift the Light of the world higher and give its rays more range and power. Because we believe, therefore we speak, is the reason for missions. Every one of us is needed in the work: the Church, the world, God, have need of

us, and we ourselves need the work for our own growth.

The Church, as primitive piety declined, built up priestly barriers about the "clergy" and taught the "laity" that it was impertinent intrusion for those who are not "ordained," to preach the good tidings. But in all great epochs of spiritual power, believers have burst these bonds like cords of burnt tow, and claimed the universal, inalienable right to tell lost souls of Jesus. Such false restraints are cerements of the tomb; they belong not to the living but to the dead; they have the odor of decay, and, like other grave-clothes, should be left behind in the sepulchre. When Christ's voice calls the dead to life, and one comes forth bound hand and foot with ceremonialism and traditionalism, even his mouth bound about with the napkin of enforced silence—the Lord of Glory says, "Loose him and let him go!" As well force him back into the sepulchre and roll the stone to the door as to leave a converted soul bound! Let every live man be a free man. Stand back! ye who would fetter a disciple's utterance. He is one of God's witnesses. Teach his tongue, but do not bind it! Train him for service, but do not hold him back! Ye, who are preachers and pastors, become ye teachers of teachers, trainers of workers! turn your churches into recruiting offices, barracks, armouries, where disciples enlist for the war, and are put through the drill and discipline of soldiers; where they put on the whole armor of God, and then go forth, led by you, to fight the good fight of faith!

Do we, with needless repetition, seek to emphasize this lesson of the common duty and privilege of believers to preach the Gospel? Mark how God repeats it in this book. That Samarian Pentecost was a new voice of God teaching this truth. All that great work of grace revolved about Philip the deacon, a man set apart indeed, but not for preaching or baptizing; and God set his own sign and seal in a wonderful way upon the ministry of this lay evangelist. What a divine rebuke to all unscriptural notions, whether sacerdotal or sacramental! The age of missions holds a blessing so large, that it cannot be confined within priestly lines and limits. The vast host to be reached defies us to overtake their destitution while we rely upon a few thousand educated, ordained, highly trained workmen. Millions sink, unsaved and unwarned, while we are waiting for experts to come to their rescue with all the most improved life-saving apparatus of the schools. If for these souls in wreck we cannnot command the rocket and gun, the swinging-basket and life-boat, let us have the strong arm of the swimmer, the plank—anything to save a sinking man!

Let us thank God for the age of a Reformed Church! For fifteen centuries the vicious ecclesiasticism that found deep root in Constantine's rule, overshadowed the Church, and some remnants of it still survive. Too often, with the average Christian, the practical conception of duty is fulfilled if he attends Church worship, supports the preacher, gives to

benevolent work, and lives an upright life, leaving to the minister to do the preaching and to take care of souls. Such notions find no native soil in the Acts of the Apostles. There, from first to last, we find one truth taught and one duty done; all who believed were expected to take part in spreading the faith; many, not fitted to lead and teach, could, at least, tell the good tidings. In every age, and above all in an age of reviving missionary activity, this fact needs anew to be wrought into the convictions of God's people, that in this sort of "preaching" every believer is to have part. No golden chalice, costly and rare, polished and jewelled, is needed to bear water to those who are dying of thirst; a tin cup or a broken potsherd will do—anything that will hold water.

In our day, new voices of God, loud and clear, are calling disciples to share in this active, aggressive crusade for Christ. God's providence is the new "Peter, the Hermit," that goes through Christendom, shouting, "Deus vult!"—God wills it! The one great feature of our century has been *the growth of consecrated individualism;* and as a natural, necessary sequence, has come the breaking down of all false barriers that, in direct work for souls, fence in ministers of Christ and fence out members of churches. While the ministers are no less needed and no less busy, in all churches where true life throbs common believers have come to feel that every man is his brother's keeper; and that to shirk personal work for souls is not only culpable neglect of

the lost, but serious risk of spiritual loss to the neglecting party!

It is just a century ago since, in 1793, France called all loyal citizens to rise and resist the flood of invading foes that threatened the destruction of the nation. All were bidden to take part in the work. The older men could forge arms and the younger bear them; the women could make tents and uniforms, and even the children could scrape lint and prepare bandages. The God of Battles calls all alike, old and young, men, women, children, to a share in the work and war of the ages. He tells us in unmistakable terms, that those who think of nothing beyond their own salvation are scarcely saved, if at all; and in answer to his summons, a new generation of disciples is coming forward trained to an unselfish consecration of soul-saving.

1. If we seek some examples of this modern development of personal activity in Christian service, let us hear God's voice in the modern *Sunday-school.* Robert Raikes had originally no aim beyond the occupation of the idle, ignorant children, who made the Lord's day noisy with their mischief. But God was behind the movement that started in Gloucester, and by it he was leading out believers into new fields of work. And now in the Sunday-school, the humblest disciple may find a little congregation for teaching saving truth, a little parish for exercise of pastoral oversight, a little field to sow and reap in the Master's name. So universal has the Sunday-school become that no church is complete without this nursery of young plants for the Lord's garden.

2. The *Young Men's Christian Association*, now completing its first half century, has a like providential mission. Its rapid growth and world-wide extension reveal its place in the plan of God. Already it has wrought three marked results: it has brought believers together, encouraged Bible study, and trained lay workers.

It belongs to the very basis of this great organization, that it lifts into prominence only the grand truths which evangelical disciples hold in common; and so, leaving out of sight those minor matters of creed or polity which have often proved divisive and destructive of unity, it unifies all believers by magnifying their agreements and minimizing their differences.

Then this association directly stimulates systematic search into Holy Scripture, putting the word of God into the hands of young men as their text-book in holy living and serving, and teaching them that its contents are to be mastered and utilized for growth in grace and usefulness. The last half century is the era of the Bagster and the Oxford Bible as the habitual companion of Christian young men.

These two results contribute to a third, yet more important—the raising up of a generation of young men competent to take intelligent part in soul-winning. Even the apostolic age may safely be challenged to show any parallel development in this direction. Within fifty years hundreds of thousands of young men have been brought to think, not of

denominational distinctions, but of fundamental, saving Gospel truths; led to give themselves to personal study of the word of God, until they have attained marvellous mastery of its contents and facility in its use, and then have been drawn to feel the duty and delight of direct work to save others, and to engage directly in active personal service for Christ.

It is a sublime sight to behold this vast army of young men prayerfully searching the Scriptures, and then going forth to use their knowledge of the inspired word to guide others to Christ and train them for similar service. To this lay-activity the whole providential history of this world-embracing organization has so rapidly and directly led that even those who were once incredulous and suspicious are constrained to see in it all the will and working of God. Just now there is, perhaps, a risk that in the new stress laid upon athletic skill, intellectual culture, social standing, moral excellence, the ultimate end which God obviously had in view may be sacrificed or obscured. If the Young Men's Christian Association should degenerate into a mere religious club; if spiritual development is made subordinate to any other end; if Bible study, training for service and actual soul-saving are ever pushed to the rear to make way for other practical objects, however laudable, the unique place which this association has filled in history will be sacrificed, and it will be no longer the important factor and mighty force it has been in

the purpose of God. As one who has been identified with this organization for forty years, and who has lovingly and thankfully watched its growth, the writer of these pages thus leaves on record his warning word against those devices of the devil which endanger the future of this wonderful outgrowth of this missionary century.

3. It must not be forgotten that *Young Women's Christian Associations* are the natural result of the other, seeking to do for the sisterhood what the companion associations have done for the brotherhood; and there is coming to be, not the *unsexing*, but the *unbinding* of woman. In the kingdom of God there is to be "neither male nor female." Fetters of unscriptural restriction are fast falling off from the gentler as from the sterner sex; and where man finds a closed door, woman's suasive tenderness and delicacy touches the secret springs of power.

4. Another example of God's call to general activity in behalf of souls is found in the *Young People's Society of Christian Endeavor, Epworth Leagues*, etc.

In the year 1881, somewhat more than thirteen years ago, a young New England pastor felt that something must be done among the younger members of his congregation to educate them into habits of witnessing and working for Christ. He must unloose tongues spiritually dumb, and arrest the drift toward the Dead Sea of idleness and stagnation. So

he formed in his own church the first society of Christian Endeavor. Its simple secret was a pledge regularly to attend its meetings and habitually to take part in some way in their exercises. Around this mutual covenant, as a nucleus, the society rapidly grew; and so well did the new plan work that neighboring pastors and churches followed the lead, and formed societies of a like sort. And so it has come to pass that live coals from the altar at Portland, Maine, have been borne from church to church, until, as we write, the number of these organizations is already legion, and the total membership reaches over two millions.

Who can look at such developments of our own day and not see God's way of working? How plainly do all these, and other similar voices of God, unite in one loud testimony! He is evoking all the latent energies of his Church for the work of witnessing to all men the gospel of his grace with a rapidity and energy that remind us of the apostolic age; the forces he had set in motion have swept away artificial barriers between young and old, male and female, and thrust all alike into the field of service. He who watches the signs of the times must see God in history, and will have no doubt which way his march is moving. He is summoning and leading all willing followers to a combined assault on the strongholds of Satan and the powers of hell.

CHAPTER V.

TRANSFORMED COMMUNITIES.

THE PITCAIRN ISLANDERS.

BY his book alone, God has wrought wonders of transformation.

We have been wont to think the presence of personal agency an essential condition of the work of conversion; and perhaps, in view of the emphasis laid by God himself upon the living voice and the believer's witness, we are not likely to give any undue importance to personal contact with souls. But we must not forget that God's choice of human channels for his grace does not leave him absolutely dependent upon them. In more instances than one he has set his peculiar seal and sanction upon his own inspired word as the means of softening hard hearts and changing foes to friends.

The story of the Pitcairn exiles is an illustration of the power of the Bible alone, as the seed of God, to raise up in the most sterile soil and amid most hopeless conditions a harvest for the kingdom. For he has two sorts of seed—one is the word of God;

the other the children of the kingdom. (Mark iv. 14; Matt. xiii. 38.)

In the mind and heart of the mutineer, John Adams, God's way may possibly have been prepared by early parental training of which we have no record; but, so far as we know, no human hand wielded the subtle moulding influence that turned that abandoned sailor to God. In this case the solitary cause which wrought such miraculous effects on Pitcairn Island was the written word of God. And other facts are fast coming to the surface and demanding thankful recognition, which prove that, quite apart from the voice and presence of the living and witnessing believer, the Bible is doing its own peculiar work. Where the feet of no other missionary have yet left their tracks, this living word, which liveth and abideth forever, has sometimes proved the pioneer missionary and evangelist.

Pitcairn Island lies solitary in Pacific waters, and is about seven miles in circuit. Carteret discovered it over a century and a quarter since, and named it after one of his officers who caught the first glimpse of it. There for more than sixty years the mutineers of the *Bounty* and their descendants found a habitation. In 1790, nine of these mutineers landed there, with six men and twice as many women from Tahiti. At that time the island was found uninhabited, though relics of previous occupancy were afterwards discovered.

Among these settlers of a century past, quarrels

violent and bloody broke out, and the flames of passion, fed by strong drink, burned so hotly that when the dawn of the new century came it looked down on desolation: all the Tahitian men had perished, and all but one of the Englishmen. John Adams was, of the mutineers, the sole survivor. He had rescued from the wreck a Bible and a prayer-book. Destitute of all other reading, and left without former companions, he turned to these two books for occupation, comfort and counsel. As he read the word of God he began to be conscious that he was looking in a magic mirror—he saw himself in his hideousness, and remorse for past sins and crimes began to sting his conscience as with a whip of scorpions. And from contrition he was led to conversion—from fear to faith—and all this without any man to guide him. He became not only a true believer in Christ, but a witness to his grace and a missionary. With the aid of these two books, he undertook to teach those grossly ignorant women of Tahiti, and the children that were left of this mixed parentage. Mark the result! Upon this lonely island grew up a Christian community so remarkable that all travellers visiting those shores have borne common witness to the gentleness of character and virtuous simplicity of conduct which were there displayed.

This story of the Pitcairn Islanders thus stands quite unique in the history of missions. Here was a bastard community—a progeny whose parentage was mutiny and lust, from the beginning doubly

accursed. Of all the common institutions of the Gospel, which we significantly call "means of grace," there was complete destitution—no clergymen or Christian laymen, no churches or Sunday-schools, no restraints of law or religion. One stray copy of the blessed book of God, and of that Book of Common Prayer which is so largely permeated with that word of God—and even these in the hands of a reckless, godless mutineer—first became means of blessing and salvation to him, and then to that degraded class by whom he was surrounded.

THE COLONISTS OF SIERRA LEONE.

When William A. B. Johnson went to this Mountain of Lions, in 1816, he found the refuse of slave ships there gathered. If the horrors of that "middle passage," in which four hundred wretches were crammed into a hold twelve yards long, seven wide and three and a half high, had crushed their minds and moral natures into as narrow a compass as their bodies, they could not have been more hopeless subjects for labor. They were manumitted slaves, but in all but name were still in most abject bondage. These liberated captives represented tribes so numerous that samples of one hundred and fifty dialects might have been found at Queen's Yard in Sierra Leone. Johnson found himself at Hogbrook, with fifteen hundred half-starved, diseased, filthy Africans, dying at the rate of two hundred a month, and already dead to all response even to human kindness. He held a

Sunday service with but nine attendants, and these nearly nude. The fact is that, like the victims of Spanish treachery in Central America, they had so suffered at white men's hands that even the Gospel was unwelcome at white men's lips, and the idea of heaven, if white men were to be there, was almost as repulsive as hell would be without them.

This simple-minded German fed them daily with their allowance of rice, and patiently showed them loving sympathy, and so won their confidence for himself. Then they thronged his cottage to hear the Gospel, until he had to resort to the open air as a meeting-place. His school was likewise full to overflowing, and those pupils who had never seen a book or known a letter, in less than a year were reading the New Testament. With unceasing labor, and, better still, unceasing prayer, fighting the deadly climate and the enfeebling fever, seeing his fellow-helpers falling beside him till the graveyard at Kissy was full of bodies, he persevered, telling the simple Gospel story; and when, in 1819, his wife's illness drove him to England, he left at Regents Town a model state, like Eliot's Nonantum and Duncan's Metlakahtla. The natives had laid out a settlement, properly organized, with decent homes and all the signs of a Christian community. They had built a church which held thirteen hundred, and overflowed with habitual attendants at three services each Lord's day. He had two hundred and sixty-three communicants, a daily service attended by from five hundred

to nine hundred, and hundreds of cases of as deep conviction of sin and as genuine conversion to God as any field ever produced. At the very time when his courageous faith almost gave way before the gigantic obstacles he had to surmount, and he had sought the retirement of a forest to indulge in sorrowful thought, he heard one of these poor slaves praying for the liberty of a son of God, and he knew the hour of victory was at hand. Even the secular authorities were constrained, in their report to the British Government, to confess, like Pharaoh's magicians, "This is the finger of God." As they contrasted the former state of the colony, "grovelling and malignant superstitions, their greegrees, their red water, their witchcraft, their devil houses," with the existing sincere Christian worship, they wrote, "The hand of heaven is in this!" It is "a miracle of good which the immediate interposition of the Almighty alone could have wrought." And they added, "What greater blessing could man or nation desire or enjoy than to have been made the instruments of conferring such sublime benefits on the most abject of the human race."

Johnson was so impressed with the simple child-likeness of their faith and the obvious groaning of the Spirit in their prayers, that his journals are full of these records. Their devotion to him was pathetic and romantic. Hundreds of them went on foot with him to Freetown, five miles off, and when the sea prevented their going with him further, they said, in

their broken English : "Massa, suppose no water live here—we go all the way with you—till feet no more." And when he came back, and his arrival was announced in the church at night, some could not wait to go out the door, but leaped out through the window. Some went that night to Freetown to meet him, while others could not sleep, but sang the night away.

Again, in 1823, he was compelled to seek rest in England. And now over a thousand scholars were in his school, seven hundred of whom could read. He had four hundred and fifty communicants, and they had their own missionary society. And when it pleased God that seven years of work should close with his burial at sea, Sara Bickersteth—the first of her nation to taste the grace of God, his own child in the faith—watched by his berth, read to him the twenty-third Psalm and prayed beside him, heard his dying words and closed his dying eyes. And so, dying, like Mills and Hunt, at thirty-five, this man in seven years, and amid a community as hopelessly ignorant and unimpressionable as ever a missionary confronted, actually laid the basis of a Christian state, where, thirty years after his death, Bishop Vidal confirmed three thousand candidates, and where, in later years, parishes with native pastors, a college and a vigorous life of its own, pushed missions into the interior and along the Niger.

Tyndall has called attention to the wonders of crystallization. "Looking into this solution of common sulphate of soda, mentally, we see the molecules,

like disciplined squadrons under a governing eye, arranging themselves into battalions, gathering round distinct centres and forming themselves into solid masses which, after a time, assume the visible shape of this crystal." But there is something far transcending this in wonders, when, out of a community such as Johnson found at Sierra Leone, or Hunt at Fiji Islands, a well-ordered Christian state is organized. A secret, unseen, mysterious power, which none can define or describe, is at work. Around the name of Jesus the disorderly and confused elements of a moral chaos arrange themselves in symmetry and beauty, and society becomes crystalline and reflects the glory of God.

THE NEW ZEALAND CONVERTS.

The New Zealanders were alike objects of fear and hate, when the devoted Marsden pleaded their cause with the Church Missionary Society and laid the basis of one of the most successful missions of the modern era. They were perpetually at war, and with brutal murders revenged the treachery and violence of white men who touched at their shores. But while Samuel Marsden was yet at New South Wales, he met many from these islands who visited Paramatta, and he detected in them something which promised a nobler life. When the mission was first projected, no clergyman could be found ready for an enterprise so heroic; and two skilled mechanics undertook to win a way for the Gospel by the arts of civilization. At the end of

thirty years' toil, Marsden declared that civilization is not necessary before Christianity, but will be found to follow Christianity more easily than Christianity to follow civilization; and he added that with all its cannibalism and idolatry, New Zealand would yet set an example of Christianity to some nations then before her in point of civilization.

Certain outrages by a sea captain at Whangaroa Harbor had provoked horrible retaliation on the part of the natives, and this led to subsequent acts of vengeance on the part of a whaling vessel. The excitement ensuing postponed missionary effort; but at length two mechanics ventured to New Zealand and were well received. Marsden now yearned to follow in person, but could not find a ship captain to take him at a less cost than six hundred pounds for the risk; so he bought a brig and set sail, landing on those shores unarmed, and with but one companion.

As he lay awake that first night, excited by the awful environment of paganism and cannibalism, he saw above him those brilliant constellations, the Southern Cross and the Southern Crown, which served to remind him of One who bore the cross for all men, and would yet wear the crown of universal empire. And on the Christmas day which soon followed he preached the first sermon in New Zealand, using a native interpreter. His text was, "'Behold I bring you glad tidings of great joy;" and around him were gathered a motley group of men and women and children and chiefs. For years no converts crowned

the work, though the natives seemed to desire the Pakehas, or Englishmen, to settle among them; and ventured to assure Marsden that they would not be killed and eaten, as they were such salt eaters that their flesh was less savory than that of the Maoris —a statement which did not diminish the quantity of salt eaten by the English. At length the spirit of religious inquiry was awakened, and truth found such root and room to grow that even chiefs began to be baptized. And when Marsden made his sixth visit, the east and west shores of the bay where he landed presented one of those strange and eloquent contrasts often seen where the Gospel has won a partial victory. On one side, naked savages, their hands red with blood, yelling like demons, and the moans of the wounded and dying; on the other side, a peaceful community, decently clad, assembled for worship, and using devoutly the Church service printed in their own tongue. Here at one glance were the anticipations of heaven and hell—the misery and wretchedness of paganism confronting Christianity with its trees of righteousness and plants of godliness. When, at seventy-two, the patriarchal missionary paid his last visit, his coming was the signal for ecstatic delight. In his arm-chair before the mission house, he received the thousands who from great distances thronged to do him honor; and on re-embarking they bore him on their shoulders six miles to the shore. Since then, when, on the unconscious verge of another sea on whose unknown waters he was so soon to set sail, the

apostle of New Zealand lifted his hands in a farewell benediction—since then, fifteen thousand native Christians bear witness that the introduction of Christianity into the cannibal islands on Christmas day, 1814, was not in vain. Three years after Marsden's death, Bishop Selwyn reported a whole nation of pagans converted to the faith.

THE FEROCIOUS CANNIBALS OF FIJI.

We have before referred to the atrocious cannibals of Fiji, the slaves of a religion of organized cruelty, that fattens on blood, crushes conscience, and kills sensibility as a red-hot iron burns out the very eyeball. For a hardened Fijian to be brought to tenderness of heart and sensitiveness of conscience is as much a miracle as to replace a maimed limb or restore a withered arm. Hunt saw two conversions wrought at Viwa. One from paganism as an idolatrous system, to the Christian faith; that was wonderful, like opening a blind eye or straightening a crooked form. But the other was more marvellous: it was a conversion from the love and guilt and power of sin to God and love of godliness. It was comparatively easy to secure a profession of Christianity; but *this* was like a resurrection from the dead.

When this Wesleyan farmer saw in these pagan monsters penitence for sin as sin, deep conviction of guilt and agonies of godly sorrow; when for days and nights together they were racked with wildest grief until from sheer exhaustion they fainted, and

recovered only to swoon again after another agony of prayer, he said, this is the work of God.

John Hunt goes on his circuits of a hundred miles a month, telling Christ's story, forming schools to train converts for teachers, "turning care into prayer," working hard on his Fiji New Testament. Who can tell what that lonely servant of God had to overcome in facing hostile, cruel chiefs without force or threat, mastering a difficult tongue without grammar or lexicon, teaching such savages when their pagan tongue supplied no fit terms to convey divine thoughts!

God had much people even there, and when his fit and full time came he knew how to lead them out. The priests predicted an awful drought as the judgment of the gods on the sin of those who confessed Jesus; but the failure of the prophecy shook popular faith in the pagan idols. The Queen of Viwa, and the "Napoleon" of Fiji, Verani, became Christians,—and Verani a preacher and winner of thousands of souls.

This lesson of God's power has been taught us, repeatedly, in the new chapters of the Acts. The story of *John Hunt in the Fiji Group* is the all-convincing example and illustration. When he went there in 1838, the moral aspect of those hundred islands was as hideous as their material aspect was lovely. If nature had lavished her bounties and beauties so that every prospect was pleasing, how vile and repulsive was man. Treachery and ferocity,

raging passion and devilish cruelty, were branded on the very faces of the Fijians. One who had shuddered at the sight has sought to paint the awful portrait: "The forehead filled with wrinkles; the large nostrils distended and fairly smoking; the staring eyeballs red, and gleaming with terrible flashings; the mouth distended into a murderous and disdainful grin; the whole body quivering with excitement; every muscle strained, and the clenched fist eager to bathe itself in the blood of him who has roused this demon of fury."

If one could dip his pen in the molten brimstone of hell's fiery lake, he could still write no just account of the condition of the Fijians fifty years ago. Two awful forms of crime stood like gates of hell to let in demons and shut out gospel heralds. Of all children born at least two-thirds were killed at birth, and to make sure of their death there was a *system* of organized destruction, and every village had its authorized executioner, to repeat the tragedy of Bethlehem's babes. Of course, infanticide and parricide go together; and so if the parents did not spare their offspring, neither did the offspring spare the parents, but despatched them when old or feeble.

Cannibalism,—the most atrocious form of pagan ferocity, that breaks the whole decalogue at once, the climax of theft, sensuality and murder,—was not only a custom, but a sacred religious rite, and the children that were allowed to live, were trained to dishonor and devour the human form divine. Mothers

gave their babes a taste of the horrible feast, as a beast her cubs, to excite a relish for the horrid meal; and not only dead bodies, but living captives, were given over to young children as playthings on which to practice for sport the art of mutilation and dissection. It became a pride to Fijian chiefs to boast of the number of human bodies they had eaten; and Ra Undreundu's pile of stones, in which each stone stood for one such victim, contained nine hundred! The Fijian word for *corpse*, "vakalu," suggests also the idea for a meal, as the Greek word for rejoicing suggests a banquet (χαρα). All the life of these people, civil and religious, was inwrought with the destroying and devouring of helpless victims. A building of a hut, a launching of a canoe, a burying of the dead, and events of far less moment, were the signals for a banquet on human flesh. And if the plump form of a favorite wife, or the tender flesh of a little child promised an unusual delicacy, without compunction or hesitation the husband and father called his friends to a feast on the dainty morsel!

It was among such a people that the ploughboy of Lincolnshire landed in 1838. He soon found that the half of the inhuman cruelty and devilish butchery of this people had never been told him; and yet he went to Somosomo, whose people were the worst of all. When the youngest son of the King Tuithakau was lost at sea, sixteen women were strangled and then burned in front of the mission-house, notwithstanding Mr. Hunt's entreaties that they should be

spared; and when, some months after, eleven men were dragged by ropes to be roasted in the ovens, these demons, who were preparing the feast, threatened to burn down the missionary's house, because his wife closed and blinded the windows to shut out the sickening sight and smell of burning bodies!

Not one Christian among a hundred would have counselled Hunt to attempt work among such incarnate monsters, when the king himself forbade his subjects, under pain of death, to "lotu" or profess the new faith, and when even the readiness to confess Christ seemed to be due to mere greed of gain in cutlery and firearms. Captain Wilkes, of the American navy, in 1840, witnessed the trials of their seemingly hopeless work, and besought them at least to let him carry them to a more hopeful field; but John Hunt had heard a divine voice—"Fear not, for I have much people in these islands"—and he stayed. Three years at Somosomo sufficed to so change the horrid life about him that at least a bloodless war was waged, a large canoe launched and a great feast held for weeks without one human sacrifice; and this last with no direct interference of the missionary.

The last six years of John Hunt's short career of ten, were spent at Viwa, near Mbau, the head centre of Fiji power. King Thakombau, "the butcher of his people," was a fierce foe, and his wars and hostility to the missionary seemed to make all success hopeless—yet here again the patience of God's saints was rewarded. Even among this city of demons, God had much people.

THE SLAVES OF JAMAICA.

Who can read the story of Jamaica, and doubt the power of the Gospel over even the most degraded negro slaves. When the island was formally ceded to Great Britain by the treaty of Madrid in 1670, the place of the native Indians was taken by Africans, imported by Spaniards, and during the eighteenth century over half a million were brought over to suffer as the heirs of Canaan's curse. The history of these slaves, their poverty, misery, degradation, wretchedness, is among the blackest annals of the race; and when the facts became known in Great Britain, the popular heart of English freemen demanded their liberation. On August 1st, 1834, the emancipation began to take effect in the freedom of the children of the slave families; but the midnight of July 31st, 1838, was to usher in the complete liberation of the whole slave community; and on that night, led on by William Knibb and James Philippo, fourteen thousand adult slaves and five thousand children joined in prayer to God as they waited and watched for the hour of twelve, midnight, which was to terminate the life of slavery in Jamaica; and as Rev. J. J. Fuller says, who was himself a child of slavery and there present, every colored man on the island was on his knees that night.

A mahogany coffin had been made, polished and fitted by the carpenters and cabinet-makers of this

slave population, and, as became the great occasion, a grave was dug. Into that coffin they crowded all the various relics and remnants of their previous bondage and sorrow. The whips, the torture-irons, the branding-irons, the coarse frocks and shirts, and great hat, fragments of the treadmill, the handcuffs —whatever was the sign and badge of seventy-eight years of thraldom—they placed in the coffin, and screwed down the lid. As the bell began to toll for midnight, the voice of Knibb was heard, "The monster is dying—is dying," until, when the last stroke sounded from the belfry, Mr. Knibb cried, "The monster is dead! Let us bury him out of sight forever!" and the coffin was lowered into its grave; and then the whole of that throng of thousands celebrated their redemption from thraldom by singing the doxology! This was the way these black slaves took vengeance on their former masters—not by deeds of violence, lust, rapine, murder; but by burying the remnants of their long bondage and the remembrance of their great wrongs in the grave of oblivion. Where did those debased Africans learn such magnanimous love, except of him whose greatest miracle was his dying prayer, "Father, forgive them, for they know not what they do!"

This is not the end of this story. To-day there is not on the island among all the different bodies one church dependent on outside help; they all support themselves, and a large portion of them have for pastors the sons of former slaves. They have

also their own independent missionary society, as well as schools, high schools, grammar schools, etc.

On the island to-day there are more than two hundred and seventy Baptist churches alone, seventy of which are ministered to by young men trained in the colleges of Jamaica, children of former slaves; and the Presbyterians, Wesleyans and Episcopalians have their congregations beside. Here, within a little more than a half century, the Gospel has not only broken slave bonds, but has developed former slaves into a Christian community of freemen of the Lord, with Christian institutions. Folly and vice, idolatry and witchcraft, ignorance and superstition, were the thick growths that covered the soil half a century since, where now are the trees of righteousness, self-sustaining and self-propagating churches of colored people, ministered to in many cases by sons of those who were formerly enthralled in slavery. These preachers, developed from a former slave population, side by side with their white brethren maintain the Gospel with equal success. To see the difference which the Gospel can make, one needs only to contrast Jamaica with Hayti.

THE PENTECOST ON THE CONGO.

Few tales of missionary experience surpass for thrilling interest that of the work of the past fifteen years at Banza Manteke. In 1879, Rev. Henry Richards went from England as missionary of the Livingstone Inland Mission, and, at Banza Manteke, one hundred

and fifty miles from the mouth of the Congo and ten miles south of its stream, established a mission station, afterward transferred to the American Baptist Missionary Union.

Mr. Richards came to the United States in 1890, and told of the Lord's work on the Congo—a story so full of interest that we present in these pages a condensed account, as worthy both of preservation and wider circulation.

When Stanley travelled from Zanzibar across the Dark Continent, for a thousand days, though he met many thousands of people each day, he did not find one who knew the Lord Jesus Christ. In 1879, two missionaries were sent out to penetrate this trackless, desolate region. At length they reached Banza Manteke, and, unable to go farther, decided there to establish a station; for many villages were near by, and the people were friendly.

They had only one tent, and built a hut of the long grass that grew about them. There, in September, 1879, Mr. Richards found himself alone, among people entirely unknown to him, as were also their customs and their language. He began at once to study them and then their strange tongue. Some things, however, he learned only too soon. He found that they all seemed to be thieves, and would take everything on which they could lay hands. They were equally adepts at lying; for when he would look into their faces and charge them with their theft, they would deny it with brazen-faced stolidity.

He gives an interesting description of his experience in learning their language. They had no dictionaries, grammars, nor literature of any kind, and no white man had ever learned their tongue. The language was found to be no mere jargon, but really very beautiful, euphonious and flowing, with numerous inflections. When once acquired, it was easy to preach in it and to translate the Scriptures into it. He says, "If some of our best linguists were to try to form a perfect language, they could not do better than to follow the Congo. It seems to be altogether superior to the people; and there must have been a time when they were in a higher state of civilization, from which in some way they have degenerated."

After learning in this patient way to use the language a little, he began to study into the customs, superstitions and religion of the people. He found that they believed in a great Creator, who made all things, but they did not worship this "Nzambi," because they did not think him a good God, or worthy of praise and worship. He did not concern himself about them; he was too far away. They had little images cut out of wood—some like themselves, only with birds' heads, beaks and claws; others like animals—these are their gods. They trust them to protect from sickness, death, disaster, but expect no direct blessings from them. They believe also in witchcraft, to which they attribute all evils and misfortunes, and which they counteract by charms. They send for witch-doctors, if anyone

is sick, who with many incantations drive out the demon, or point out some person as the witch, who has to undergo the test by poison, so common in Africa.

Mr. Richards sought to show them that sickness, death and other calamity are not due to witchcraft, but to sin. He gave them the Bible account of the creation and the fall, etc., and tried to show that God is not only a great, all-powerful Creator, but a kind and loving Father. For four years he pursued this course, thinking it necessary to give them some idea of the Old Testament before beginning with the New. But they were just as rank heathen at the end of this time as when he first went among them. There was no evidence of any change. They did not even feel themselves to be sinners.

Then Mr. Richards went home for a season of rest, and, while there, spoke to some who had had much experience in mission work, seeking a clew to his maze of difficulty. He was advised to go back and *preach the law*—for that convinces of sin. So on reaching Banza Manteke again, the first thing he did was to translate the *Ten Commandments* and expound them to the people. The said the commandments were very good, but claimed that they had kept them; and the plainest and most personal applications of the decalogue made no apparent impression. So two years more passed, and the people were no better. He began to be hopeless of doing them any good. He had gained their respect, and they were kind to him; but that was all.

At last, in his discouragement, he began to study the Scriptures anew for himself, feeling that there must be some mistake in his preaching or lack in his living. In the apostolic days souls were converted; why not now? Surely the Gospel had not lost its power. If, in the days of the Acts of the Apostles, heathen turned from idols to serve the living God, why should not these heathen in Banza Manteke? He studied the Gospel and the Acts of the Apostles, and began to see that the commission is not, "Go ye into all the world and preach *the Law*," but "preach the *Gospel*." This was the turning point in the work of this lonely and disheartened missionary! He determined simply to preach the Gospel. Again, he noticed that disciples were bidden to wait until they were endued *with power from on high*. He felt that he had not this power. He returned to his work, determined not only to preach the Gospel, but cry to God for the promised enduement.

It was needful to decide just what "preaching the Gospel" means. If he preached Jesus crucified, the people would want to know who Jesus was. He decided to take Luke's Gospel as most complete and suitable for Gentiles. He began translating ten or twelve verses a day, and then read and expounded them, asking God to bless his own word. At once his dark hearers proved more interested than when he had preached the law, and he was more and more encouraged. When he came to the sixth chapter of Luke, thirteenth verse, a new difficulty arose—"Give

to every man that asketh of thee." But these people were notorious beggars; they would ask for anything that pleased their eye—his blanket, his knife, his plate—and when he would say he could not give these things to them, they would reply, "You can get more." Henry Richards was greatly perplexed as to *what to do with that verse.* He let his helper in translation go, and went to his room to pray over the matter. The time for the daily service was drawing near. What should he do? *Why not pass over that verse?* But conscience replied that this would not be honest dealing with God's word. The preaching hour came; instead of advancing, he went back to the beginning of the Gospel, reviewing the earlier part, to gain time for fuller consideration of that perplexing text. Still, on further study, he could not find that it *meant anything but just what it said.* The commentators said Jesus was giving general principles, and we must use common sense in interpreting his words. But this did not satisfy him. If he interpreted one text in this way, why not all others? "Common sense" seemed a very unsafe commentator.

A fortnight of prayer and consideration drove him to the wall: the Lord *meant just what he said.* And so he read to the people that verse, "Give to every man that asketh of thee," and told them that this was a very high standard, and would probably take a lifetime to live up to it; but he meant *to live what he preached.* After the address the natives began to ask him for this and that, and he gave them whatever

they asked for, wondering whereunto this thing would grow; but he told the Lord he could see no other meaning in his words. Somehow the people were evidently deeply impressed by his course. One day he overheard one say: "I got this from the white man." Then another said that he was going to ask him for such a thing. But a third said, "No; buy it if you want it;" and another said, "This must be God's man; we never saw any other man do so. Don't you think if he is God's man we ought to stop robbing him?" Grace was working in their hearts. After that they rarely asked him for anything, and even brought back what they had taken!

This humble man went on translating and expounding Luke's Gospel, and the interest continually grew. The climax was reached as he came to the account of the crucifixion of Christ. A large congregation confronted him that day. He reminded the people of the kindness and goodness of Jesus, and of his works of mercy; and, pointing to him as nailed upon the cross between thieves, he said: "Jesus never would have died if we had not been sinners; it was because of your sins and mine that he died." The impression was very deep. The Holy Ghost seemed to have fallen upon the people!

He continued preaching the Gospel and seeking Holy Ghost power. One day as they were returning from the service, Lutale, who helped him in translating, began to sing one of the Congo hymns. His face shone with joy, and he said: "I do believe these

words; I do believe Jesus has taken away my sins; I do believe he has saved me." Seven years of toil, weary waiting and suffering had passed, and now the first convert was found at Banza Manteke! At once, Lutale began testifying what the Lord had done for him. But the people became his enemies and tried to poison him; so that he had to leave his town and live with Mr. Richards for safety. For a time there were no more converts, but the people were stirred. By and by the king's son became a Christian. Shortly after, another man came with his idols, and placing them on a table, said, with savage determination, "I want to become a Christian," and he soon began to preach. The work went on until ten were converted, but all had to leave their own homes, as they were threatened with death. The missionary now shut up his house, and taking these men with him, went from town to town preaching the Gospel. The whole community was greatly moved; one after another came over to Christ's side. Two daily meetings were held, and inquirers were numerous. The work continued and was blessed, until *all the people immediately around Banza Manteke had abandoned their heathenism!* More than one thousand names were enrolled in a book of those who gave evidence of real conversion.

After years had passed, Mr. Richards found the converts holding on their way. About three hundred had been baptized, and the native Church was earnest and spiritual. There had been much persecution, but it had failed to intimidate these new converts.

Materials for a chapel, provided through the liberality of Dr. A. J. Gordon's church in Boston, were brought to a point fifty or sixty miles distant, and carried by the people all the way to Banza Manteke, over rough roads. Some of the carriers went four or five times, each trip requiring a week. In all there were about seven hundred loads, of sixty pounds each, and the whole of these loads were borne without charge.

Those who had been thieves and liars before, now became honest, truthful, industrious and cleanly. Witchcraft, poison-giving, and all such heathen practices have been put away. They brought their idols, and at the first baptism had a bonfire of images, destroying every vestige of idolatry! *Laus Deo!*

THE PENTECOST AT HILO.

We have reserved for the last of these sketches of transformed communities, one which deserves a separate setting, as a peculiarly lustrous gem.*

Titus Coan, nearly sixty years ago, in 1835, began his memorable mission on the shore belt of Hawaii. He soon began to use the native tongue, and within the year made his first tour of the island. He was a relative of Nettleton, and had been a co-laborer with Finney; and had learned what arrows are best for a preacher's quiver, and how to use his bow. His whole being was full of spiritual energy and unction, and, on his first tour, multitudes flocked to hear, and many seemed pricked in their hearts. The multitudes

* Eschol. By S. J. Humphrey, D.D.

thronged him and followed him, and like his Master, he had no leisure, so much as to eat; and once he preached three times before he had a chance to breakfast. He was wont to make four or five tours a year, and saw tokens of interest, that impressed him with so strange a sense of the presence of God that he said little about them and scarcely understood, himself. He could only say, "It was wonderful!" He went about, like Jeremiah, with the fire of the Lord in his bones; weary with forbearing, he could not stay.

In 1837, the slumbering fires broke out. Nearly the whole population became an audience, and those who could not come to the services were brought on their beds or on the backs of others. Mr. Coan found himself ministering to fifteen thousand people, scattered along the hundred miles of coast. He longed to be able to fly, that he might get over the ground, or to be able to multiply himself twentyfold, to reach the multitudes who fainted for spiritual food.

Necessity devises new methods. He bade those to whom he could not go, come to him, and, for a mile around, the people settled down—Hilo's little population of a thousand swelled tenfold, and here was held, on a huge scale, a two years' unique "camp meeting." There was not an hour, day or night, when an audience of from two thousand to six thousand would not rally at the signal of the bell.

There was no disorder, and the camp became a sort of industrial school, where gardening, mat-braiding, and bonnet making were taught as well as purely religious truth.

Titus Coan was made for the work God had made for him, and he controlled these great masses. He preached with great simplicity, illustrating and applying the grand old truths, made no effort to excite but rather to allay excitement, and asked for no external manifestation of interest. He depended on the word, borne home by the Spirit. And the Spirit wrought. Some would cry out, "The two-edged sword is cutting me to pieces." The wicked scoffer who came to make sport dropped like a log, and said, "God has struck me." Once while preaching in the open field to two thousand people, a man cried out, "What shall I do to be saved? and prayed the publican's prayer; and the entire congregation took up the cry for mercy. For a half hour Mr. Coan could get no chance to speak, but had to stand still and see God work.

There were greater signs of the Spirit than mere words of agony or confession. Godly repentance was at work—quarrels were reconciled, drunkards abandoned drink, thieves restored stolen property, and murders were confessed. The high priest of Pele and custodian of her crater shrine, who by his glance could doom a native to strangulation, on whose shadow no Hawaiian dared tread, who ruthlessly struck men dead for their food or garments' sake and robbed and outraged human beings for a pastime—this gigantic criminal came into the meetings with his sister, the priestess—and even such as they found an irresistible power there—and with bitter tears and

penitent confession, the crimes of this monster were unearthed. He acknowledged that what he had worshipped was no God at all, and publicly renounced his idolatry and bowed before Jesus. These two had spent about seventy years in sin, but till death maintained their Christian confession.

In 1838, the converts continued to multiply. Though but two missionaries, a lay preacher, and their wives, constituted the force, and the field was a hundred miles long, the word and work was with power, because God was in it all. Mr. Coan's trips were first of all for preaching; and he spoke on the average from three to four times a day; but these public appeals were interlaced with visits of a pastoral nature at the homes of the people, and with the searching inquiry into their state. This marvellous man kept track of his immense parish, and knew a membership of five thousand as thoroughly as when it numbered one hundred.

He set his people to work, and above forty of them visited from house to house within five miles of the central station. The results were simply incredible were they not attested abundantly.

After great care in examining and testing candidates, during the twelve months, ending in June, 1839, 5,244 persons had been received into the Church. On one Sabbath, 1,705 were baptized, and 2,400 sat down together at the Lord's Table. It was a gathering of villages, and the head of each village came forward with his selected converts. With the

exception of one such scene at Ongole, just forty years later, probably no such a sight has been witnessed since the day of Pentecost. What a scene was that when nearly two thousand five hundred sat down together to eat the Lord's Supper! And what a gathering! "the old, the decrepit, the lame, the blind, the mained, the withered, the paralytic, and those afflicted with divers diseases and torments." These all met before the cross of Christ with their enmity slain and themselves "washed and sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God."

During the five years, ending June, 1841, 7,557 persons were received to the Church at Hilo,—three-fourths of the whole adult population of the parish. When Titus Coan left Hilo in 1870, he had himself received and baptized 11,960 persons.

These people *held fast* the faith, only one in sixty becoming amenable to discipline. Not even a grog-shop was to be found in that parish, and the Sabbath was better kept than in New England. In 1867, the old mother Church divided into seven, and there have been built fifteen houses for worship, mainly with the money and labor of the people themselves; who have also planted and sustained their own missions, having given in the aggregate one hundred thousand dollars for holy uses, and having sent twelve of their number to the regions beyond.

Christian history presents no record of divine power more thrilling than this of the Great Revival

at the Hawaiian Islands from 1820 to 1842. When in 1870 the American Board withdrew from this field, there were nearly sixty self-supporting churches, more than two-thirds having a native pastorate, with a membership of about fifteen thousand. That year their contributions reached $30,000. Thirty per cent. of their ministers became missionaries on other islands. That same year, Kanwealoha, the old native missionary, in presence of a vast throng, where the royal family and dignitaries of the islands were assembled, held up the word of God in the Hawaiian tongue, and in these few words gave the most comprehensive tribute to the fruits of Gospel labor:

"Not with powder and ball and swords and cannon, but with this living word of God and his Spirit, do we go forth to conquer the Islands for Christ!"

CHAPTER VI.

ANSWERS TO PRAYER.

AS might be anticipated, this century of missions bears no mark of the wonder-work of God more conspicuous than the multiplied and marvellous *answers to prayer.*

Every conspicuous step and stage of progress is directly traceable to prevailing, believing, expectant supplication. When Jonathan Edwards blew his trumpet blast, calling all believers to united prayer for a new and world-wide Pentecost, Northampton in England echoed the clarion peal of the New England Northampton, and the monthly concert of prayer, established thirty-seven years later, was the beginning of a stated monthly season of such united, organized pleading with God for a lost world.

Carey was the Moses and Joshua of the new movement, both in one; and nothing marked him so conspicuously as the rod of God in his hand—the power of humble, believing supplication. Had Carey not known how to pray, the missionary century had not yet dawned, or had waited for some other praying soul to roll back the curtain of the long night.

God has compelled his saints to seek him at the throne of grace, so that every new advance might be so plainly due to his power that even the unbeliever might be constrained to confess, "Surely this is the finger of God!"

He meant that the century of missions should be to the Church at home as important as to the distant fields of missions abroad; and, in fact, the heart must have a strong pulse if the life-currents of blood are to be driven to the fingers' ends. And so no age, since the apostolic, has been so peculiar for the revival of prayer. Every new Pentecost has had its preparatory period of supplication, of waiting for enduement; and sometimes the time of tarrying has been lengthened from "ten days" to as many weeks, months, or even years; but never has there been an outpouring of the Divine Spirit from God without a previous outpouring of the human spirit toward God. To vindicate this statement would require us to trace the whole history of missions, for the field of such display of divine power covers the ages. Yet every missionary biography, from those of Eliot and Edwards, Brainerd and Carey, down to Livingstone and Burns, Hudson Taylor and John E. Clough, tells the same story: prayer has been the preparation for every new triumph and the secret of all success; and so, if greater triumphs and successes lie before us, more fervent and faithful praying must be their forerunner and herald!

If this be so, we must fix this fact in mind by

repetition, sound it out as with God's own trump, write it as in letters of light, on the very firmament of missions—that the New Acts of the Apostles opened with prevailing prayer, and in each new chapter records its new triumphs.

About the middle of the eighteenth century the fallow soil began to be sown with those seeds of missionary enterprise which came to the surface a half century later. We repeat what has been said, that Carey's movements were only the germinating of what Edwards, and others like him, had planted. When in 1874, at that Northamptonshire Baptist Association, John Sutcliff, of Olney, reported, recommending a stated monthly meeting to bewail the low state of missions and to implore God for a general revival of pure piety, and a world-wide outpouring of power from on high, the first Monday of each month was the time designated, and John Ryland, jr., drew up the plan. Soon after, Sutcliff republished Edwards' appeal, thus acknowledging that this new advance was the result of seed sown as early as 1747, and wholly due to prayer, which was now formally recognized as the *one hope* alike of the Church and the world.

Three years later, Carey was ordained at Moulton, and five years after that came the compact at Kettering, which was the Magna Charta of modern missions; and the Baptist Missionary Society was born, now mother of so large a family of societies. That small but famous "fund" of thirteen pounds

and one half-crown, laid by that little band of twelve on the altar that so sanctified and magnified the gift, was, by God's decree, the small offering it was, and from his poor, because he meant to show that it was not by might or by power, not by numbers or by wealth, but by his Spirit, that this work is to be carried on.

Those who, like Sydney Smith, sneered at the "consecrated cobblers" and "apostates" from the humblest callings of life, who with a hundred half-crowns would attempt world-wide missions—were blind to the open mystery of God's dealings, who always chooses the base and weak and despised nothings to bring to naught the great and strong and mighty somethings; and who deliberately chooses and uses the few and the poor, the lowly and the obscure, that the excellency of the power may be of God and not of man, and that no flesh should glory in his presence. Had that first roll of subscribers held twelve hundred distinguished names, with some prince of royal blood as patron, and had that sum been thirteen thousand pounds to start with, missions might have waited another century for their real beginning.

Those who knew, and at first opposed, Carey, came to feel that he was a man of prayer, and that the God of Prayer was back of him. It was prayer that found expression in the monthly concert, that baptized with power Carey's "Inquiry," that made that map at Moulton luminous with divine light and

vocal with a world's mute appeal; it was prayer that led to that sermon in Nottingham and that gathering in Widow Wallis' parlor at Kettering, and to Carey's offer of himself in 1793.

God saw that the Church would never take up, or be *fit* to take up, this apostolic work without a revival of apostolic faith in divine power and in the prayer that alone commands that power. Reliance on human patronage, and the kindred confidence in numbers and riches, are fatal hindrances to missions. When Carey preached his now immortal sermon, whose divine quality was found in its unction, he said: "Saviour, thy greatest things have had smallest beginnings." It was to him a great encouragement that when God called Abraham he was alone. (Isaiah l. i.) And this same truth of insignificant beginning was illustrated in Widow Wallis' house on October 2nd, 1792.

Upon this one form of signs and wonders our minds have need, therefore, to linger, as bees upon a bloom, for the nectaries of our Christian life are here to be found: we refer to these *Answers to Prayer.*

God has taken infinite care to fasten in the minds of believers the power of supplication in the name of Christ to work supernatural results. In the word of God there are at least ten very marked lessons on prayer; and these lessons are progressive—they advance from the simplest rudiments, in a distinct order or series, in which each step must be taken on the way to the next—each lesson learned, if the

succeeding one is to be understood. For instance, if we combine the Gospel narratives and observe the development of the doctrine, we shall find that we are successively taught the nature of prayer as asking of God; then the negative and positive conditions of acceptable, prevailing prayer, such as a frame of forgiveness, of faith in God's promise, of importunate earnestness, of devout expectancy, of mutual agreement in the Spirit, of accordance with the will of God, etc. The climax of all these lessons is reached in that expressly new lesson taught by our Lord, as to asking *in his name;* that is, by virtue of our identity with him. When prayer is offered in another's name, that other becomes the *real suppliant, whoever presents the request.* And so our Lord teaches us that from the time when our oneness with him is recognized and realized as based upon our membership in his body, we may ask in his name, by his power, in his stead; so that the petition becomes *the petition of him in whose name it is offered,* as Esther's writing, when signed and sealed in the name of King Ahasuerus, became his decree.*

Behold these lessons gathered up and woven into the fabric of one superb metaphorical representation in the Apocalypse. In the eighth chapter, the visions of the seer of Patmos open with a solemn and mysterious half-hour of silence in heaven. Before the first of the seven trumpets sounds, the seven angels

* Compare John xvi. 23–27; Esther viii. 8.

stand silent before God, as though waiting a signal. And the half-hour of silence seems wholly given to this revelation of the power of prayer.

The Angel of Intercession comes and stands at the altar, holding in his hands a golden censer. Unto him is given much incense, that he should add it unto the prayers of all the saints upon the golden altar, before the throne; and the mingled smoke of the incense and prayers of saints ascend like a sweet savor before God out of the censer. Then the angel takes the censer, fills it with the fire of the altar, and casts it upon the earth; and astounding results follow —thunderpeals, lightning flashes, voices, and earthquake convulsions.

This parable in action might still have remained an inscrutable mystery but for a divine key that is in the lock, which opens to us its meaning. We are here twice told that it concerns the "*prayers of saints.*" And with this key we may open the doors of this great truth. Laying aside the figurative forms of expression, which are like bronze gates, sculptured with allegorical figures—what readest thou?

Prayers of saints, offered in holy agreement, ascend like vapors, which blend and mingle in pure white clouds. The great Intercessor at the Throne presents them before God, made acceptable by his own infinite merit, and thus they prevail. The power of God is put at the disposal of praying souls; and upon the earth wonderful changes, convulsions, upheavings, revolutions take place. Prayer has gone to heaven,

found acceptance, and returned in answers of almighty power, as moisture goes up in vapor and returns in rain. Supplication, when it is according to Scriptural conditions, commands divine interposition.

Here, then, we have a vision of *Prayer as a power in the universe of God.* There is a half-hour silence; no word is spoken. But the silence has a voice. It tells an unbelieving Church that whenever great moral and spiritual reformations and transformations, evolutions and revolutions, are witnessed, somebody has been praying, though only God may trace the links between the prayers and the answers.

The whole story of missions is the historic interpretation of that Apocalyptic vision: it is the story of answered prayer. If we would trace organized mission effort back not to its *birth* but to its *conception*, we must go farther than Widow Wallis' parlor at Kettering, or even the cobbler's shop at Hackleton, or Edwards' appeal in 1747. Nearly twenty years before that trumpet-call to prayer, another great movement had started at Oxford, where John and Charles Wesley, and Morgan and Kirkham, Ingham, Broughton, Hervey and George Whitefield were studying and praying to promote holiness and usefulness. At the end of six years this little company numbered but sixteen. But such were some of the preparations God was making for the birth-hour of modern missions. Upon these few men at Oxford there came suddenly a blessing from on high, which

not only changed the whole tenor of their lives, but became the mould of a revived Church and the matrix of modern missions.

If the history of all that prayer has wrought, in the century now closing, could be written and read, it would be as startling as the opening of the books in the last great day. The number is legion, of the movements for human weal whose secret source, unknown to the people, has been in prevailing prayer.

Those who in England and America have watched the slow steps by which the way was prepared for the abolition of slavery well know that in that great contest between human rights and the might of organized selfishness and sordidness, Prayer turned the scale. There were some godly women, for example, who met at stated times in Boston to claim from God the freedom of the slave; and, when the wild waves of riot surged against the very doors of their little place of prayer, they remained on their knees and were heard to say: "Lord, the foes of God and of the slave molest us indeed, but they *cannot make us afraid.*" And so the praying saints kept praying, until the fires of God came down and burned the fetters from four millions of manacled hands.

That famous cartoon of the death of St. Genevieve depicts the triumph of Roman valor with its pomp and pageantry of arms, side by side with a humble deathbed around which praying saints are gathered.

But it suggests how much mightier is the power that goes with a few supplicating believers than all the boasted might of armies.

Read the New Acts of the Apostles; linger over the scenes at Hilo and Tahiti, New Zealand and the Fiji isles; pierce to the church of the cavern in the Vaudois vales; follow the Huguenots in exile; study the personal life of Edwards and Brainerd and Mills and Carey and Judson and Johnson; track to their closets and retreats in the forests and caves, God's praying ones, and you shall know how God's Pentecosts are but the rewarding "openly" of those who have learned how to get hold on him "in secret."

The Church, when it is once more a praying Church, will boldly claim of God that he shall stretch forth his hand as the only way to give boldness in preaching his word. When it is God's "work" we are doing it is our right and privilege not only to ask, but to "command" him. (Isaiah xlv. 11.) Faith not only offers a quest, but issues a fiat—and says, it shall be so. Prayer, says Coleridge, is

> "An affirmation and an act,
> That bids eternal truth be fact!"

The promise makes prayer bold, for God's word cannot fail. Fulfilment is as certain as past events are fixed, and the future becomes a present to such faith. There is a new era of missions yet to be ushered in when the disciples of Christ learn to ask in Jesus' name, by the power of the Holy Spirit, for

the glory of God, and with a confidence that counts things that are not as though they are.

Missionary history has exemplified that superbly grand lesson, that prayer, when it prevails, has about it a boldness, a holy audacity, which reminds us of the prophet whose plea was—"*Do not disgrace the throne of thy glory!*" When a saint understands that prayer has three intercessors—the interceding Spirit within, the interceding suppliant, and the interceding Christ before the throne—he feels himself but the channel through whom a current passes, whose source is the Holy Spirit in his heart, whose final outpour is through our great High Priest into the bosom of the father; and he loses sight of himself in the thought of the divine stream, and its spring and its ocean. How can he but be bold? Prayer becomes no more mere lame and timid asking—it is claiming and laying hold of blessing. Nay, it is waiting for and welcoming the blessing, as a returning stream from the heart of God, pouring back into and through the heart of the supplicant. While he calls, God answers—there is converse, intercourse, intercommunication: prayer is not only speaking to God, but hearing him speak in return. As a Japanese convert said, it is like the old-fashioned well, where one bucket comes down while another goes up—only in this case it is the full bucket that descends! Such prayer a true missionary has to learn, and it is such prayer that brings him the conscious presence promised by his master, with its outcome of divine

wisdom and strength. It is such prayer that brings to our aid that consummate preacher, the Holy Spirit, whose divine oratory convinces and persuades—who has the power of revelation, demonstration, illumination—who can flash instant light into the darkest mind and command life to the dead.

What gracious blessings have come to heathen souls in answer to prayer! The Rev. Griffith John, of Hankow, records a whole Saturday spent in prayer for a baptism of the Spirit of God. The following morning he preached on the subject, and at the close of the service proposed a meeting for an hour a day, during the ensuing week, for special anointing from above. From fifty to seventy of his converts met day by day, and mingled a confession of their sins with supplication for the holy outpouring. The impulse which the native Church then received has never yet spent its force. The mission in China, begun in 1847 by William Burns, has now increased until it has five separate centres, with thousands of converts, with native preachers and pastors and schools and medical missions. Its converts have stood firm against persecution, and the abundant blessing has been reverently traced to the monthly prayer-meeting for China held in the room at Edinburgh.

For some years the writer has been gathering and putting on record authentic and striking answers to prayer. A few of them, which have carried unspeakable blessing to his own heart, he now places on record in these pages:

Charles G. Finney, in his "Revival Lectures" (page 112), tells of a pious man in Western New York sick with consumption. He was poor, and had been sick for years. An unconverted merchant was very kind to him, and the only return he could make was to pray for his salvation. By-and-by, to the astonishment of everybody, that merchant was converted, and a great revival followed. This poor man lingered several years. After his death his widow put his diary into Mr. Finney's hands. From this it appeared that, being acquainted with about thirty ministers and churches, he set apart certain hours in the day and week to pray for each of them, and also for different missionary stations. His diary contained entries like the following: "To-day I have been enabled to offer what I call the prayer of faith for the outpouring of the Spirit on ——— Church." Thus he had gone over a great number of churches. Of the missionary stations he mentions particularly the mission at Ceylon. Not long after the dates mentioned, mighty revivals had commenced and swept over that region, nearly *in the exact order of his praying;* and in due time news came even from Ceylon of a revival there! Thus this man, too feeble in body to leave his house, was yet useful to the world and the Church. Standing between God and the desolations of the Church, and pouring out his heart in believing prayer, as a prince he had power with God and prevailed.

The following incident was related at Northfield

by the Rev. J. Hudson Taylor: A station in the China Inland Mission was peculiarly blessed of God. Inquirers were more numerous and more easily turned from dumb idols to serve the living God than at other stations. This difference was a theme of conversation and wonder. After a time Mr. Taylor returned to England, and at a certain place was warmly greeted by a stranger, who showed great interest in his mission work. This stranger was so particular and intelligent in his questions concerning one missionary and the locality in which he labored, seemed so well acquainted with his helpers, inquirers, and the difficulties of that particular station, that Mr. Taylor's curiosity was aroused to find out the reason of this intimate knowledge. To his great satisfaction, he now learned that this stranger and the successful missionary had covenanted together as co-workers. The missionary kept his home brother informed of all the phases of his labor. He gave him the names of inquirers, stations, hopeful characters and difficulties, and all these the home worker was wont to spread out before God in prevailing prayer.

In the recently published memoir of Adolph Saphir,* there is put on record one of the countless instances of divine administration of missions, which we cite because of the many-sided lesson taught.

It is the story of how the mission for the Jews was

* Memoir Adolph Saphir, D.D., by Rev. G. Carlyle, M.A., p. 37 *et seq.*

established in Pesth, Hungary. Prayer is the key to every new mystery in this series of marvels. First, the father of this movement was Mr. R. Wodrow, of Glasgow, whose private diary shows whole days of fasting and prayer on behalf of Israel. The next step was the appointment of a deputation, in 1838, consisting of those four remarkable men, Doctors Keith and Black, with Andrew Bonar and McCheyne, to visit lands where the Jews dwelt, and select fields for missions to this neglected people. The intolerance of the Austrian Government seemed to shut the door to any work within its dominions, and so, notwithstanding the large Jewish population there resident, Hungary was not embraced in the plan of visitation. But God did not propose that this land should be longer passed by; and he, by mysterious links, joined the plan of the deputation to his own purposes for Hungary.

Dr. Black slipped from his camel's back as they were crossing from Egypt to Palestine, and the seemingly trifling accident proved sufficiently serious to change the homeward route of Dr. Black and Dr. Keith, by way of the Danube. As they passed through Pesth, they made some inquiries as to the Jews there to be found, little knowing what unseen hand was leading "the blind by a way that they knew not."

The Archduchess Maria Dorothea, then residing in the Prince Palatine's palace, had some years previously been led, by a death in her family, to seek solace in the Bible, where "she met Jesus." She was, by the

imperial law, forced to bring up her children in the Roman Catholic Church; but as she had found the truth, the taught them, with much prayer, the way of faith, and, in her solitude, yearned and besought of God that a Christian friend and counsellor might be sent to her. In a window of her boudoir, which overlooked the city with its hundred thousand people, day by day, for seven years, she had poured out her soul in prayer to God for some one to carry the true Gospel to those around her; at times, in agony, stretching out imploring hands to God for at least one messenger of the Cross to come to Hungary.

The year of 1840 came, with Drs. Keith's and Black's providential visit to Pesth, and Dr. Keith's almost fatal illness there—and just at this time the archduchess was strongly and strangely impressed that a stranger was *about to arrive* who would bring a peculiar blessing on the Hungarians she loved. There was one fortnight particularly, when, night after night, she awoke at the same hour, with a vivid sense that something was about to take place which was to bring her relief. And when at last she heard that Dr. Keith was in town dangerously ill of cholera, she said to herself, "This is what was to happen to me." And from that hour her sleep was no longer broken. She went to the bedside of the prostrate stranger, and with her own hands ministered to his wants; and, as he became better, told him of her longings and prayers, acquainted him with the state of the Hungarian Jews, and assured him that if the

Church of Scotland would plant a mission in Pesth, she would throw about it all possible guards. And so it came to pass that in the very field which the deputation purposely left out of all their scheme, God brought about, by link upon link of his inscrutable providence, the famous mission associated with the name of "Rabbi Duncan," and which was the means of giving, to the Church of Christ, Adolph Saphir.*

Thus came the Protestant Gospel into Buda-Pesth: and by what a series of divine leadings! A man's prayer in Glasgow, a woman's prayer in Hungary, a seeming accident on desert sand, a change of route, an almost fatal illness, a visit of an archduchess—who shall dare to doubt that the Hungarian mission was a tree of God's planting! who can wonder that as the first missionaries went to this new field they "felt wafted along by the breath of prayer, and had, from the very beginning, a mysterious expectation of success!"

No recent development of missionary zeal is more startling than the sudden and rapid *uprising of the educated young men* on both sides of the Atlantic, to which has been given the title of the "Modern Crusade."

From the inception of this movement, as having been strangely interlinked with it, the writer can testify that, from first to last, its sole secret is prayer. More than twenty-five years ago, a missionary, after

* Bonar's "Mission of Inquiry to the Jews."

seventeen years of work on the foreign field, lay on his deathbed. Suddenly arousing himself, with great emphasis, he said, "I have a testimony to give, and would best give it now. Tell the Christian young men in America that the responsibility of saving the world rests on them; not on the old men, but on the young. It is past time for holding back and waiting for providences. I used to think that a missionary ought to husband his strength; but this is a crisis in the world's history, and one man by keeping back may keep back others. Reason is profitable to direct, but the man that rushes to duty is faithful. There are times when rashness is the rule and caution the exception. I look upon the Church as a military company: an army of conquest, not of occupation."

Whatever may be thought of this advice, one thing is plain: the heart of a dying missionary is singularly on fire with a passionate zeal for souls; and the dying eyes become gifted with the vision of a seer, who beholds the greatness of the crisis, and would trumpet forth a blast, calling young men to the duty of the hour.

While that dying missionary was leaving behind his last legacy in a message to young men, there was at Princeton, New Jersey, another missionary, returned after thirty years' service in India, who was gathering in his own house, from time to time, a few younger brethren, to urge on them the same deep conviction—that on them God had laid the burden of

beginning a new missionary crusade. He put before them the map of the world, pressed the need of an organized movement among young men to enter the regions beyond; and, while he left them to consider and confer, he withdrew into a neighboring room to pray. To those prayers we may trace a movement so mighty that already it enrolls on its missionary covenant more than eight thousand young men and women and twice as many in the mighty current of its influence.

In 1886, at Mt. Hermon, Massachusetts, a few hundred students met, at Mr. Moody's invitation, for a few weeks of Bible study and prayer. While there the young men, whose hearts had begun to burn at Princeton, sought to kindle fires on other altars; and the number who chose the foreign field rose from twenty-three to a hundred. Then, after much prayer, a tour of the colleges was undertaken, that two of their number might bring the facts of the world's need to the minds of fellow-students not represented at the gathering. And now, both in Britain and America, the universities and colleges and theological schools are becoming fountains of missions. And the end is not yet—the movement grows rather than loses in volume and momentum, and it looks like one of the great developments of the latter days.*

* The second "Student Volunteers' Convention," held in Detroit, Michigan, in February, 1894, had the largest body of accredited delegates ever gathered in any missionary conference.

PRAYER—COINCIDENCES.

There are remarkable *coincidences in missionary history* which show a divine hand, as surely as the release of Peter at the very hour when disciples were met at the house of Mary, mother of Mark, praying for him. Let one or two examples suffice to prove and to illustrate this.

At the precise time in missions to Tahiti, when the labors of fourteen years seemed wholly in vain—when the tireless toil, faithful witness and unsparing self-denial of the early missionaries seemed like blows of a feather against a wall of adamant—when as yet not a single convert had rewarded all this long labor, and abominable idolatry and desolating warfare seemed to reign—one of the clearest signs and greatest wonders of God's power was seen in the South Seas. The directors of the London Missionary Society seriously proposed abandoning this fruitless field. But there were a few who felt that this was the very hour when God was about to rebuke unbelief and reward faith in his promise and fidelity to duty. Dr. Haweis backed up his solemn remonstrance against the withdrawal of missionaries from the field by another donation of two hundred pounds; and Matthew Wilks, the pastor of John Williams, said: "I will sell my clothes from my back rather than give up this work." And, instead of abandoning the mission, it was urged that a special season of united prayer be appointed that the Lord of the

Harvest would give fruit from this long seed-sowing. The proposal prevailed; letters of hope and encouragement were sent to the disheartened toilers at Tahiti; and the friends of missions, confessing the unbelief that had made God's mighty works impossible, implored God to make bare his arm.

Now, mark the coincidence. Two vessels started, unknown to each other, from opposite ports—one from Tahiti bound for London, the other from the Thames bound for Tahiti, and crossed each other's track in mid-ocean. That from the South Seas bore the letters from the missionaries, announcing a work of God so mighty that idolatry was entirely overthrown; and the same ship bore also the very idols which a converted people had surrendered to the missionaries. That other vessel from London carried to the missionaries the letters of encouragement that bade them hold on to God, and gave pledges of increased prayerfulness and more earnest support. Here was not only an answer to prayer, of the most wonderful sort, but the promise was literally fulfilled: "Before they call I will answer; and while they are yet speaking I will hear."

The great outpouring at Ongole is another proof of a prayer-answering God. In 1853, at Albany, New York, the American Baptist Missionary Union was considering whether the fruitless field among the Telugus should not be given up. Here, again, a few of God's prophets foresaw that if faith could but triumph in this dark hour, a great harvest might

yet come even to this desert of Southern India. And the "Lone Star" mission was not abandoned, but reinforced; and Dr. S. F. Smith ventured, in a singularly prophetic poem, to predict that the time would come when that Lone Star would outshine all other missions. A bolder prophecy was never uttered by any uninspired seer. Twenty-five years passed by and then God sent a famine among that people, and the promised blessing seemed farther off than ever.

In fact, that famine was, like John the Baptist, a forerunner that prepared the way of the Lord. Dr. Clough had in the interval joined the faithful Jewett —and, being a civil engineer by training, he undertook to complete the Buckingham canal, in order to get work and wages for starving thousands. These great gatherings of gangs of workmen gave opportunity for the simple telling of the Gospel story. The great text, John iii. 16, was again, as at Tahiti, sixty-three years before, the "Little Gospel" from which God's love was made known; and, in that very field which had been so nearly abandoned as both fruitless and hopeless, God gave the largest and longest succession of harvests ever yet known to the missions of the Christian Church. These two examples are enough to prove to any candid mind that God is still working signs in answer to prayer.

And let it be added that, twelve years before this grand effusion of the Spirit, and when the prospect was darkest, a humble missionary, with his wife and three converted natives, on the first day of the year,

climbed the high hill overlooking Ongole, and there, looking down on that large town and fifty surrounding villages sunk in idol worship, knelt, and each in turn asked of God that he would send a missionary there, and make that centre of heathenism a centre of Gospel light. For twelve years God delayed the answer, and then the blessing came, just where it had been besought, only far more abundantly than it had been expected, and it has not yet ceased. In 1869, when there were as yet but 143 members, special prayer was made for an addition that year of 500 converts, and 573 were baptized; and in some twelve years more the Church numbered 2,000. Now it is the largest in the world!

In 1872, in December, the Church Missionary Society appointed a day for intercession, with special reference to the increase of missionary force—and that day was spent in prayer offered distinctly and definitely for more men. It was immediately followed by offers of service beyond any other period of the Society's history. In the five years following it sent out one hundred and twelve men, whereas, in the preceding five it had sent but fifty-one.

In 1880, this same noble society called for very special intercession for more money—as eight years before, for more men. Within a few months, £135,000 were offered to wipe off all deficit, and £150,000 more, specially contributed for extension, as well as other special gifts whereby substantial advance was made upon the ordinary income. Again,

in 1884, men were sorely needed, and it was asked of God that the very flowers of society might be transplanted to heathen climes. A day was appointed to pray for this result. The *previous evening* Secretary Wigram was summoned to Cambridge to "see a number of graduates and undergraduates who desired to dedicate themselves to the Lord's work abroad." More than one hundred university men met him, and the next day he went back to the prayer-meeting to illustrate to his colleagues the old promise: "Before they call I will answer; and while they are yet speaking I will hear."

THE TWO LEGIONS.

Ancient tradition has handed down two most interesting relics about the devout soldiers of the Roman army. The story of the Theban Legion, in the third century, may be colored by fancy, but has, doubtless, a foundation of fact. Twice, it is said, they were decimated by the Emperor Maximian because they would not obey when ordered to march against their fellow-Christians in Gaul. But no threats nor executions could turn the fixed hearts of the legion. The survivors still held their ground after their fellows had been slain; and Maurice, their leader, respectfully but firmly declared to the Emperor, in behalf of his fellow-soldiers, that, whilst ready to yield implicit obedience in all matters consistent with conscience, death was preferable to the violation of duty to God. And when the Emperor

ordered his soldiers to destroy the whole band, they quietly laid down their arms and accepted martyrdom.

The other story is that of the Thundering Legion under Marcus Aurelius. When the Roman hosts were surrounded by barbarian hordes, and the peril was great, these Christian soldiers, mighty in prayer, knelt on the very battle-field, and sought from God and obtained deliverance by his hand from the dangers that threatened the forces of the empire.

Whether there ever was a Theban Legion and a Thundering Legion in the days of the Silver Eagle matters little; but the Missionary Army has had both from the beginning. Men and women who would not be drawn or driven from their duty to Christ and lost souls, though the fever, the famine, the sword decimated their ranks, have dared the prison cell, starvation, persecution and death itself rather than abandon their witness to Christ. And the strength of missions has ever been that the Captain of our salvation has always had his Praying Legion; who in the crises of the conflict took no account of the number or might of foes, but prevailed with God in prayer. It is the central glory of missionary history that it has produced more intrepid and self-sacrificing soldiers of the Cross, and more great intercessors like Moses, Samuel, Daniel and Elijah, than any other form even of Church life. Surely between these facts there must be some divine link of connection. A work that develops such courage and constancy

on the one side, and such faith and prayer on the other, must, in this very fact, bear the peculiar stamp and seal of the King himself.

Thus, by "many infallible proofs," missionary history vindicates its rightful claim as a continuation of the Acts of the Apostles, in the signs and wonders God has wrought. And what shall I more say? for the time would fail me to tell of all the marvels of Providence and Grace which make the whole growth of modern missions a Burning Bush aflame with the glory of the presence of God!

On the long guns of the African Moors these words are often found engraven: "For the Holy War if God will." When will disciples learn that they are God's soldiers, and that every power and faculty is to be devoted as a weapon to his holy warfare? What new signs and wonders would be wrought if, in response to the bugle blast of our great Captain, the whole Church would march to the battle-field! All that God has yet shown of his mighty power would be but a small part of his ways. Men would begin to see Omnipotence baring its resistless arm, and the thunder of his power would shake earth and heaven!

CHAPTER VII.

NEW INCENTIVES TO GIVING.

THE modern notions of giving are not only far below the Scripture level; they contradict Bible standards. An article in the *Nineteenth Century* told men how to live on seven hundred and fifty pounds a year: allowance was made for all needful outlay on food and clothing, house rent and house service, and a generous provision for culture and amusements. But not one penny was set aside for charity, which was not reckoned among necessities or even luxuries. An advertisement appears, offering a very large reward for a poodle, whose diamond-set collar was worth two hundred and fifty pounds sterling, and the silver chain seven pounds more; but that is to be accounted among the reasonable indulgences, whether any provision is made for perishing millions or not!

The old doctrine will be unpopular in this degenerate day of a secularized Church, but it is still to be proclaimed, for the offence of the Cross is not ceased. No setting apart of a tithe, or Lord's portion, will, in these days, suffice. It never did. The

tithe was the Jews' minimum, not maximum; it represents what the poorest must give, not what the righest might use to buy off the right to keep the other nine-tenths! Instead of asking, "How little can I spare for God and satisfy his claim and my conscience?" we should invert the terms, and ask, "How little can I expend upon myself and yet satisfy my actual needs, and how much can I thus spare for God?"

The missionary age affords new opportunity and incentive for the culture of this supreme grace. Giving will bring its true blessing, its greater blessing, only when systematic and self-denying.

"Mammon" is simply another name for money, when, instead of a servant, it becomes a master, practically served—an idol worshipped. There is no difficulty in understanding how what is so grossly material as wealth came to be associated with divine attributes; for, as we have seen, its power to achieve great results suggests omnipotence; its power to represent the giver, wherever his gifts are bestowed and their blessings scattered, suggests omnipresence; and its power to perpetuate his influence when he is dead, suggests eternity. What a pity, what a crime, when such power is put in the fetters of selfishness and locked up in the narrow cell of personal indulgence! when it achieves no result but to fatten and satiate the lust of greed, finds no sphere outside of a luxurious home, and perpetuates no influence but the example of the miser!

One of the foremost incentives to missions is found in the blessedness of giving. Christ spake a new beatitude, recorded and preserved by Paul, who said to the Ephesian elders: "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive!" The full meaning and truth of that last beatitude is yet to be known, and can be known only as this work of missions is done as he meant it should be done.

This may be called a new motive, for its power is as yet unfelt. Our giving is not only imperfect and inadequate, it is radically defective; for its basis is, in a measure, wrong and unsound. The ministry of money is not understood, and stewardship is practically denied. This is a virtually effete notion, that all I have belongs to God; that it is not mine to do as I will with it, to hoard, or spend, to use in selfish indulgence or bestow in unselfish ministries; but that it is held in trust for God, and to be put to holy uses, so that even what I eat and drink and wear is to glorify him. This may be treated with contemptuous scorn as an antiquated doctrine, but it will never be longer binding while the word of God is our guide and a world waits to be saved.

This beatitude represents the crown of all beatitudes. There are three stages of experience: first, where joy is found only in getting; second, where joy is found in both getting and giving; third, where giving is the only real joy, and getting is valued only in order to giving. The first shows the purely worldly spirit; the next indexes the average disciple; the last

marks the closest identity with the Lord. To this last only the few attain or even aspire. But to such it is the foretaste of heaven on earth. The curse even of our Churches is that *getting* is recognized as the one thing to be desired and sought; *giving* is at best recognized as a duty, not a privilege to be sought but an obligation to be accepted, and a thousand expedients are adopted to avade and avoid that *self-denial* which represents the very enrichment of giving. If money is to be raised, instead of counting it a blessing to give, and to give what costs self-sacrifice, the constant effort is to give what costs nothing; and resort is had to secular entertainments, concerts and exhibitions, tea-drinkings and picnics, bazaars and raffles, charades and tableaux, lantern shows and comic recitations—the whole alphabet of the world's amusements supplies the Church with easy expedients to gather a little money and escape self-denial; and modes, not only secular but unhallowed, are often adopted to secure funds for the most sacred cause of missions. The mistake is the more serious because it not only secularizes the Church, but it makes even our giving selfish; the cause of God must buy our support by some price paid to the eye, in the spectacular; to the ear, in the musical or the amusing; to the palate, in the delicate or the delicious.

Let us stop and once more ask *why and when* it is *more blessed* to give than to receive. Getting *without* giving is absolutely disastrous; even getting *with* giving is dangerous. And the only way to prevent

the disaster and avert the danger is to *give*, constantly, systematically, abundantly, cheerfully, self-denyingly. Fire that has no vent, has soon no flame; it the flame cannot get out the fire goes out. A spring without outlet cannot have inlet; the water must give forth a stream, or it seeks a new channel underground. The Christian life is the fire of which giving is the vent; it is the spring of which active benevolence is the stream. He who hoards and withholds, cramps and crushes and cripples his own better nature.

But, as Lowell makes Christ to say, in the "Vision of Sir Launfal,"

> "He who gives himself with his alms, feeds three:
> Himself, his hungering neighbor, and ME."

The miser is an idolater and worships the golden calf. The law of all idolatry, twice thundered from the Psalms, is universal:

> "They that make them are *like unto them*,
> So is every one that trusteth them."

All idols make the maker and worshipper like themselves. If man worships a beast he becomes beastly and brutal; if it be a god of wood and stone, dumb and senseless like the image; if it be a clod of earth, earthy like the clod. He who worships gold—to whom the "almighty dollar," the "sovereign," the "Napoleon," is, as the names suggest, his practical monarch and master, becomes, as we have before hinted, a kind of coin himself. He gets to have a sort

of metallic hardness and insensibility to impression, and a kind of metallic ring. His utterances, his preferences, his tastes, his actions have the sound of the brass trumpet, the silver cymbal, the gold-piece. And when he falls in death, it is not a man who has disappeared from among men—not some bright star suddenly fading into darkness, or some musical melody sinking into silence, or some fruitful tree torn up by the roots—only a sack of hoarded treasure falling upon the stony pavement of fate, and, as Death cuts the knot that has held its mouth closed, scattering its coins to be picked up by lawful heirs, or, more likely, by greedy lawyers! One who worships fashion becomes nothing but a tailor's dummy, a walking advertisement, a suit of clothes on legs, miscalled a man; or a wax-doll, trimmed with furs and feathers, and miscalled a woman. The worshippers of fast horses come to have the savor and flavor of the stall and the turf; they smell of the horse; life is to them a race for stakes, and their back is a saddle for jockeys.

The objection commonly raised against giving to foreign missions—that we shall never see the money again—the gold is too far off to make returns—is itself an example of how a Scripture motive may be turned into a hindrance. Christ bids us do good, hoping for nothing again—give to those from whom we can expect *no returns*. That alone *is giving*. If I invite to my supper those whom I expect to invite me again; or bestow a favor where I look for reciprocal

favors, it is all selfish and breeds only selfishness. It is lending, not giving, for the loan is to be returned, perhaps with interest. To carry this principle into our benevolence makes benevolence impossible. If I put money into a savings bank, I have certainly *given* nothing to the bank. And if I put money into a Christian church or school, expecting returns in any form of self-gain, it may be a good investment, but is it true *giving?*

Our whole Christian life is in danger of being mammonized. The little boy who slipped his penny into the contribution box, and asked his mother what sort of sweets would drop out, whether caramels or lozenges, was a good representative of older people, who look on all so-called benevolent schemes as automatic sweetmeat machines, into which you drop your penny, or your shilling, your dollar or your pound, to get sooner or later some adequate return.

Once more let it be learned by us that God's poorest ones need our gifts far less than *we* need the discipline of giving. To say "no" to my selfish greed and appetite, to curb my carnal self and give reins to my spiritual nature, to learn to give without thought of any returns—simply to confer good and impart blessing—ah! that is to be like unto God! The devil delights in returning evil for good; man is quite willing to return good for good; but God's joy is to give the best where is returned only the worst! Giving is God's corrective and antidote to selfishness, and, because the remotest field brings the slowest returns,

and the most destitute objects leave the least hope of personal gains to tempt cupidity, missions to the heathen furnish the grandest opportunity we can enjoy for cultivating self-oblivion—pure, disinterested, unselfish, Christ-like ministry to want and woe.

In one sense, this is a new incentive, for there is a new appeal in the *changed conditions of Church life.* The primitive Church of the Acts was a poor Church, so poor that the few who had possessions felt constrained to dispose of their houses and lands and turn the proceeds into the common treasury. That was a simple, frugal age, in which there were no great monopolies and colossal fortunes as now. It was not, as this is, a materialistic age—when the very atmosphere was laden with the miasma of miserliness and incited to greed. We are living in a time when the rich are very rich and the poor very poor, and the gulf between them is becoming unbridgeable and hopeless alienation is the outcome. These are days when there is far greater risk of Christians becoming electro-plated with fashionable avarice and hardened into a respectable insensibility to human sorrow and suffering; when it shall be easy to feed and fatten upon dainties, while Lazarus is left to the dogs; when it shall be common to be comfortable in luxury while a world is dying of poverty and in sin—than in *any previous age.* And hence the power of the new appeal. Because the very social life tends to dull our ears to human need, God permits the voice of the heathen's want and woe to be the louder and more

clamorous and the more ceaseless. Intelligence is now so widespread that ignorance of the world's need is well nigh impossible, and at least culpable; and, to know that a thousand millions of souls are starving for the bread of life, and that we can give it to them, and yet not to do it, implies an indifference, an apathy, whose crime and curse are proportioned to our greater information, ability and opportunity. In the days of the apostles there were neither such chances of good nor such risks of harm to the Church.

So important is this element of unselfishness in giving, that to avoid or evade it is to take away its vital principle. It is, then, the flower without the color or odor—the gem without its radiance. As Mr. J. A. Froude says: "Sacrifice is the first element in religion, and resolves itself into the love of God. Let the thought of self intrude, let the painter but pause to consider how much reward his work will bring to him, and the cunning will forsake his hand and the power of genius will be gone. Excellence is proportioned to the oblivion of self." No doubt money may be raised for missions in ways that obviate self-sacrifice, but in proportion to our success is our failure—and the greater the success the worse the disaster. For this means that we have found a way to make the sacred ointment and leave out the perfume that, to God, gives it all its sweet savor.

And hence also it is that the more we succeed in making large gifts from the few supply the place of the many small offerings of the self-denying poor,

the less practical power is there in our very gifts themselves. It is one of the mysteries of chemical galvanism that an increase of its power cannot be got by increasing the *dimensions* of the cells of the battery, but can be secured only by increasing the *number* of those cells. This peculiarity illustrates Christian service in giving. The cumulative energy of our gifts depends not on their amount, but on the sacrifice they involve, and so, the more the givers in whom this sacrifice is developed, the grander the spiritual force and impetus given by the aggregate of gifts. Hence, the highest Church power hangs on *all sharing in the giving.*

As Jeanie Deans said to the Queen: "It is not when we sleep soft and wake merrily ourselves that we think on other people's sufferings. Our hearts are waxed light within us then, and we are for righting our ain wrangs, and fighting our ain battles. But when the hour of trouble comes to the mind or to the body, and when the hour of death comes, that comes to high and low—long and late may it be yours O my leddy!—then it is na what we hae dune for oursells, but what we hae dune for others, that we think on maist pleasantly."

God has shown us, by nearly two millenniums of Church history, that missions have a vital relation to Christian life, and that their *reflex action* is so unspeakably precious that all the cost of money and men is far more than repaid in this returning tide of blessing. The vigorous pulsation which drives the

blood to the ends of the body, invigorates the heart itself and strengthens its muscular walls. To nourish a missionary spirit is to enlarge, expand, ennoble our whole spiritual life. Take one example. Nothing is a greater perplexity and anxiety to true disciples than this—how to ensure a sanctified *family life.* It is lamentable that children of Christian parents so often grow up, not only strangers to God but open enemies and infidels. There seems to be some influence at work to annul and neutralize all the power of holy example. The fact is that nothing is so subtly fatal to all true symmetry of character as simple *selfishness.* There is a curious fact in botany. If you take out a scion from a tree, cut off the branch and set the scion downward, all others that grow out of that branch afterward, will grow downward—and hence, the ornamental gardener gets his drooping trees. The scions in our family tree get early set downward, and all future growths are earthward. There is as truly peril in a self-indulgent home as in a positively vicious one—let a child begin by being pampered, petted, indulged, taught to gratify whims and selfish impulses, and you have given a carnal tendency to the whole life. Now there is this precious fruit of very early training in the missionary spirit, that your boy or girl gets another centre of revolution *outside of self.* Others' wants and woes are thought of, and the penny that would be wasted on sweets, is saved for the missionary box. It seems a very small matter, but the scion gets an upward

growth and all the future life, a tendency upward. Where missionary hymns are the lullaby sung at the cradle, and prayer for the heathen is taught to lisping lips at the mother's knee; where simple facts about the awful needs of pagan homes and hearts are fed to the child as food for the thought and tonic for self-denial, and the habit is thus early imparted of looking beyond personal comfort and pleasure, and feeling sympathy for lost souls—a new and strange *quality* is given to character. It is no strange thing, therefore, that in the homes where a true missionary atmosphere is habitually breathed we find children insensibly growing up to devote themselves and their substance to God.

And so in that larger family, the Church. Nothing so cripples even home work as neglect of the wider field. To withhold from the farthest is to cramp sympathy for the nearest. And so it comes to pass that what is often assigned as a *reason* or *cause* for a lack of missionary zeal and effort, is rather the *effect* of it. The Church that apologizes for doing nothing for missions abroad, because of its weakness and poverty, owes its feebleness and sickliness to turning all attention upon itself. If we but knew it, it is because we have such burdens to be borne in the home work, that we need the stimulus and strength imparted by active missionary effort for the most distant and destitute. As Bishop Brooks used to say, such excuses resemble the plea of a parricide who first kills his own father, and then pleads for the pity of

the court, in remitting the penalty in view of his orphanhood!

No vice is more destructive of Christian character than greed. Avarice turns a man into a miser who has no thought of beyond his hoarded gold, like that respectable manufacturer in Britain who spent every day for twenty years in counting his sovereigns that he might gloat over his treasures. And it works harm as much to the poor in his penury as to the rich in his affluence; as it led a wretched victim of avarice, in one of our American cities, to *split lucifer matches* so as to make one into four. On the other hand, he who learns the true uses of sanctified money understands how it can wield a power next to divine, spread the influence of a single life over a wide sphere, and perpetuate divine omnipotence in the power it may wield; omnipresence, in the wide sphere over which it spreads the influence of one life; and eternity, in the perpetuation of such influence long after death.

CHAPTER VIII.

MEDICAL MISSIONS.*

MEDICAL MISSIONS are a comparatively modern development of missionary enterprise. The first medical missionary society was formed in the city of Edinburgh, in the year 1841, with the celebrated Dr. Abercrombie as president, and Rev. Dr. Chalmers as vice-president. Dr. Abercrombie first became interested in this work through the influence of Rev. Peter Parker, M.D., a medical missionary from America, who had labored with much success in China for a number of years. During a short visit to Edinburgh, he was the guest of Dr. Abercrombie, who listened with great attention to the accounts given by Dr. Parker of his experiences as a missionary physician among the Chinese. As a result, a few friends were invited in to hear Dr. Parker's story, and to consider the advisability of forming an association in Edinburgh for the purpose of promoting medical missions.

* The information contained in this chapter has been gleaned from Dr. Lowe's book on "The History and Progress of Medical Missions."

The society was organized, and has ever since continued to be an influential agent in promoting and extending this department of Christian work in various parts of the world. At first, considerable prejudice existed in the minds of many Christian people in regard to the aims and methods of the society. One mission board, in answer to the application of a promising medical missionary student, for an appointment, sent the following official reply: "It is not our province to send out and support medical men in charge of dispensaries and hospitals, in our mission fields. Our agents are sent forth to preach the Gospel to the heathen."

Such a reply indicates a complete misconception of the nature and objects of medical missions. They were organized, and continue to exist for the purpose of evangelizing the heathen; this is the first and foremost object that is never lost sight of. The main business of the medical missionary is to do the work of an evangelist, and he claims to be as much a missionary as the ordained preacher.

This medical missionary work has steadily grown, until now almost every missionary society in the world looks upon the medical department as one of the most important branches of evangelistic effort. Medical missions are founded upon the example of Christ and his apostles. Our Lord not only preached the Sermon on the Mount, but he mingled with the people, sympathized with the suffering, fed the hungry, healed the sick, and continually went about

doing good. In the ninth chapter of Matthew we are told that "Jesus went about all the cities, and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." This is exactly the work of the medical missionary; he aims at combining care for the body with the healing of the soul.

It seems strange that the example of our Lord, and that of his apostles, should not have suggested to the promoters of modern missions a similar plan of working from the very commencement. The first missionary efforts were, however, confined to the preaching of the Gospel, and perhaps wisely so, as even this met with strong opposition.

The value of medical missions as a pioneer agency in preparing the way for the preaching of the Gospel cannot be overestimated. As a means of overcoming prejudice, and gaining access to the heathen, these missions have done wonders.

As everybody knows, the ordinary missionary meets with almost insuperable obstacles. Ignorance, superstition, fanaticism, caste, social habits, either singly or combined, oppose his work, and sometimes render all his efforts futile; while to the missionary-physician all doors are open, suspicion is allayed, and prejudice is disarmed. Many have listened to the Gospel for the first time, from the lips of the doctor to whom they have gone for the cure of the body, whose prejudice and enmity would have prevented

them from accepting instruction from any other source.

Many interesting instances of this are related in Dr. Lowe's book. The Rev. Mr. Knapp, who labored successfully for many years in Central Africa, with Dr. Haskell as his medical colleague, says:

"The greatest solicitude the missionary has is to get a hearing. Men will not come to him, nor will they receive him if he goes to them. Now the physician draws the people to himself. Men naturally care more for their bodies than for their souls, and in this country they have almost a superstitious regard for an educated physician. Many will come to him who would not think of visiting a simple missionary. So far as our observation goes, we can safely affirm that here the medical missionary has ten times more access to the people than the ordinary missionary."

The immense advantage of thus reaching the people can be seen.

Dr. Grant, who established a mission in Persia, writes to the secretary of the society whose agent he was:

"As I have witnessed the relief of hitherto hopeless suffering, and seen their grateful attempts to kiss my feet, and my very shoes at the door, both of which they would literally bathe with tears,—especially as I have seen the haughty Moolah stoop to kiss the garment of the despised Christian, thanking God that I would not refuse medicine to a Moslem, and others saying that in each prayer they thanked God for my

coming, I have felt that even before I could teach our religion I was doing something to recommend it, and break down prejudices, and wished that more of my professional brethren might share the luxury of doing such work for Christ."

A truly wonderful work has been carried on by Dr. Varten in the hospital and dispensary at Nazareth. Out of one hundred and seventy-five indoor patients treated during one year, there were one hundred and sixteen Moslems, twenty-nine Greeks, twenty Roman Catholics, and one Druse. During the same time, more than six thousand patients came to the dispensary for advice. Abdil Bazak, a Moslem from Genin, was admitted for cataract in both eyes. The operation was successful, and he left the hospital at the end of seventeen days with excellent sight. His gratitude knew no bounds. During his stay in the hospital he heard the story of Paul's journey to Damascus. At last the truth found an entrance into his heart, and his inner eye was opened to see his need of a Saviour. The last day he was in the hospital he said: "I did not come to Nazareth with a purpose like that of Paul when he went to Damascus, nor can I be the means of promoting as he did the fame of Jesus of Nazareth, but this I can say, I will love him and speak well of his name all my life."

Mr. Lowe's book is full of similar instances, showing the great good accomplished by medical missions in various parts of the world.

Methods of work are very similar in different missions. The usual plan, where there is a hospital or dispensary, is for the physician to work with the ordained evangelist. Patients who come to be treated, assemble every morning in the waiting-room, where a short service is held. The word of God is read and expounded, and prayer offered. Then, while the patients are being examined one by one by the doctor, the evangelist, or native helper, goes among the people, distributes tracts to those who can read, or reads and explains them to those who cannot read. Those people are afterward sought out at their homes, and every effort made for their spiritual good.

The following account is given by Dr. Neve, of the method pursued by himself and his helpers in his medical mission in India:

"When the patients are gathered together, a hymn is sung, and afterward a short address is given. Avoiding any approach to controversy, they are told of the love of God, and of redemption, of him who as man experienced the trials and toils of manhood, sounded the depths of poverty, and bore the strokes of persecution; of him who comforted the sorrow-stricken, healed the sick, loved all men, and died for all men, and rose again. To all this, whether Hindu, Buddhist, or Mohammedan, they listen with interest, and in the petitions of the closing prayer many audibly join. Now begins the consulting and dispensing. The doctor registers the name, examines the patient, and writes the prescription, while two

compounders are at work dispensing, and two more at work in dressing. So the patients are passed through, receiving their medicines as they go—the serious cases receive an admission ticket into the hospital. At last after several hours' work, and after a glance through the wards the day's work is over. Two days a week are reserved for operations, and for a closer inspection of the wards."

Patients are given to understand that the chief desire of the missionary is to benefit their souls as well as their bodies. In the mission dispensary all are free to come and go, and the Gospel is not forced upon them. It is, however, the testimony of nearly all medical missionaries that the reading and exposition of the word have been listened to with attention, and gained an entrance to the hearts of many. It is impossible to accurately measure the good accomplished by these missions, as many of the patients are lost sight of, returning to their distant homes. It has been found, however, that many who have heard the Gospel in the hospital have taken away with them portions of the word of God, and religious tracts, and thus the message of salvation has found its way into remote regions where the missionary could not personally visit.

Many cases of conversion have taken place within the walls of the hospital, and great numbers of others have received their first spiritual impressions from the preaching heard at the dispensary, but the sum total of good accomplished can never be known until the great day of final account.

In many of the missions native medical evangelists are employed and trained. They have been found to be very useful and skilful in the treatment of disease, and also faithful and zealous as evangelists. Their salary is very small, often not more than six or seven dollars a month, but several of them have, again and again, refused salaries double or treble what they were receiving as agents of the mission, rather than give up mission work.

One very strong reason why medical missions should be established is found in the lamentable ignorance on the part of the heathen as to the cause, treatment, and prevention of disease. It is usual among them to look upon all sickness as the work of evil spirits, and their methods of exorcising these spirits are cruel and painful beyond description. The system of medicine, such as it is, is usually associated with the religion of the people, and the treatment of disease is monopolized by the priests, or others under their control. As a consequence, many converts to Christianity have gone back to heathenish practices in time of sickness, and this is not to be wondered at, when we remember that the only person in the community who professes any knowledge of medicine is the unprincipled heathen doctor with his charms. Can the missionary blame them for availing themselves of the only help within their reach, particularly when the missionary authorities have failed to provide them with medical aid?

Medical science in India, China, and other heathen

countries is in a deplorable condition, and the ignorance of the people is almost beyond belief. The usual way for a Chinaman to enter the profession of medicine is to procure a pair of spectacles with large bone rims, some grasses and herbs, an assortment of spiders, and a few venomous snakes, which he places in bottles in his shop window. Here is one of his prescriptions:

"Powdered snakes ..... 2 parts.
Wasps, and their nests ..... 1 part.
Centipedes ..... 6 parts.
Scorpions ..... 4 parts.
Toads ..... 20 parts.

Grind thoroughly, mix with honey, and make into small pills. Two to be taken four times a day."

In cases of debility, the bones of the tiger reduced to powder and made into pills are administered as a tonic. They reason thus: the tiger is very strong, the bone is the strongest part of the animal, therefore a pill of this must be eminently strengthening.

Their medical books are based upon the theories of two thousand years ago, and of modern medical discoveries they are totally ignorant. They have no correct knowledge of the circulation of the blood, or of the action of the heart, lungs, or other organs. Almost every symptom is looked upon as a distinct disease. Under these circumstances it is not surprising that the mortality is tremendous. When an epidemic breaks out the people die by hundreds.

The natives of the Friendly Isles are accustomed,

in order to check a spreading ulceration or disease, to hack off the limb at a joint, working a sharp shell to and fro, and making a horribly jagged wound. In case of delirium the patient is invariably buried alive. Among the natives of the South Pacific Isles, cutting is the universal remedy for every ailment. If pain is felt in any part of the body, an incision is made over the part "to let the pain out." The terrible condition of these people, in the face of disease or physical suffering, is a strong call for the Christian nations to send, along with the blessings of the Gospel, some of the benefits of medical and surgical science.

Much has been written about the degraded condition of women in heathen countries, and the disadvantages and hardships of their lot, shut up in harems and zenanas. For many years these women could not be reached by the Gospel. Dr. Duff, the celebrated missionary to India, before his death, thus pleaded for something to be done in the direction of zenana medical missions:

"Every educated person knows the peculiar position of Hindu women of the upper class, and how entirely they are secluded, and how, in their case, a male missionary might find no access to them. But if a female missionary knew something of medical science and practice, readily would *she* find access, and while applying her medical skill to the healing of the body, would have precious opportunities of applying the balm of spiritual healing to the worst diseases of the soul. Would to God we had such an agency ready for work!"

The veteran missionary's prophecy has been fulfilled. In recent years much interest has been aroused on behalf of the women and children in the mission field, especially in Japan and India. Societies have been formed for the promotion of this special department of service in connection with many churches. It is a gratifying sign that requests are coming in in large numbers for lady medical missionaries, and many young ladies are preparing themselves for such service. To the consecrated woman with a thorough medical training a great and effectual door of usefulness is opened.

Dr. Elmslie makes the following earnest plea for zenana missions:

"If Florence Nightingale, a thorough English lady, —being all that term implies—left home and friends, and went to Scutari, out of philanthropy, to nurse England's wounded and dying soldiers, surely other ladies who have it in their power should see no insuperable objections or difficulties in giving up home and going to India, to nurse and care for their needy and suffering sisters, *for Christ's sake.* At any rate India needs female medical missionaries; India will welcome them; India will bless them for their work; and many homes now dark will be lighted up through their labors with the knowledge of him who is the light of the world."

The Countess of Ava, better known in Canada as the wife of our former distinguished Governor-General, Lord Dufferin, has accomplished untold good

by promoting medical mission work in the zenanas of Britain's great Indian empire.

Medical missions have certainly passed the experimental stage; they have been tested and tried, and found to be successful in almost every case. God has greatly owned and blessed this means of spreading his truth. While much has been accomplished, the work is only in its infancy. In comparison with the need the supply of workers is meagre, as from every land is coming the Macedonian cry, "Come over and help us." A hundred or two of Christian physicians are able to touch only the fringe of the ignorance and suffering to be found to-day in heathen lands. Their ranks need to be greatly reinforced. Men who are willing to go with healing in one hand and the Gospel in the other, will find an extensive field of usefulness opening up before them.

CHAPTER IX.

PASTOR HARMS AND HIS WORK.*

ABOUT two hours from Hanover, there is a wide range of country known as Luneburger Heath, with a peculiar wild beauty of its own, and proverbial for the strong home-love of its peasantry. One of the villages, called Hermannsburg, may be taken for a picture of the rest. The cottages lie far apart, with their gardens between, little by-paths running from one to the other. Every house has the galloping horse of the old Saxons, or at least his head, perched upon the gable; within there is roominess and comfort, and that indefinable homeliness which is so rare out of Great Britain. There are no beggars, no rough or vagrant loungers about the streets, nor any ragged children.

Many years ago a new clergyman came to the parish, a Hermannsburger himself, and the son of its former pastor. Bred upon the Heath, it seems to have exerted the same influence over him as over the rest, and his character has all the freedom, sturdiness,

* Abridged from William Fleming Stevenson's "Praying and Working."

and power of self-reliance of the district, as well as other traits as marked. Before his father died, he came to assist him in his cure. It was only a year or two, when, in 1848, he was left alone. From this time he entered with all his heart on the singular labors which have occupied him incessantly ever since. He has become a power in the world by giving himself up to the power of God; for in proportion as Christ is in the believer, so is the power of God in him.

He found the village and the neighborhood very different from what they are now. Mr. Harms recognized that his first duty lay within his own parish, and it was there he sought for Christian reform. But 1848 was a time of storm and confusion, when men's minds were disturbed, and when outward circumstances might be supposed to take the place of everything else. He did not delay for that. In prayer, in preaching, in visiting, in example, he labored for this end; and the end he has reached is that Hermannsburg is now a Christian parish, the like of which is probably not to be found the world over. There is not a house in the village where there is not regular family worship morning and evening; there is no one absent from church unless by sickness. The population is small, and yet there are eleven thousand communicants in the year; so that, with very rare exceptions, every adult must be a communicant, and every communicant be a frequent participator. The laborers have prayer

in the fields; instead of country ballads, the plough-boy or the weeding-girl is singing one of the grand old hymns; the people are like one Christian family, their influence and conversation have already acted on the surrounding districts. Their houses are neater; drunkenness is unknown, so is poverty. They are found to be kind-hearted, with few quarrels; good farmers, and good peasants.

While the people were rejoicing in their spiritual life, a mission to the heathen was suggested. It was a time of strong faith and self-sacrifice, and the suggestion was adopted. They would go out themselves as missionaries, wherever it might please God to show them the greatest need. This was in 1849. Twelve persons offered; a house was set apart for their residence and training, and a brother of Mr. Harms, also a clergyman, took charge of it. The course of instruction extended over four years, and embraced: Introduction to both Testaments, Exegesis, Dogmatics, History of the Church, History of Missions, Homiletics, and Catechetics—a sufficiently formidable course, as will be admitted, to simple peasant men; and yet it included more, for there was a daily course of work through which they went.

There was one point to be settled further, and that was their destination. The east coast of Africa was fixed on, and then the tribes of the Gallas, lying north-west of the Zanzibar. The choice seems to have been more enthusiastic than prudent. These

Gallas were only known as the terror of the whole east coast; a strong, hardy, savage race. They were robbers and murderers by profession; they were difficult of access; a missionary with them was completely isolated; but no one had ever tried them before, and this somewhat Quixotic reason outweighed everything. And here, before following out the story, it is well to have a distinct impression of the circumstances. A poor country clergyman, in a remote district, with a congregation almost entirely composed of peasants, proposes that as a congregation it shall send out missionaries to the heathen. The missionaries, as is natural, must be of their own body, peasants like the rest. As many as twelve come forward, and the clergyman, in the name of the congregation, and without means, accepts the entire burden of training, sending and supporting these men. Has anything like that been seen since the days when the Church of Antioch sent out her Barnabas and Saul?

A year or two had slipped past in preparation and in regular parish work, when some young sailors of the German fleet sought admission to the Hermannsburg emigration. They were recent converts, and in their zeal proposed to found a colony near Boney, in Western Africa, and by Christian influences assist in putting down the slave-trade. Christian missionaries could superintend them, but what society would furnish these? They sought for guidance in this matter, and were directed to Harms, and

laid their plans before him. They declared it was all one on which coast they settled; and that they were ready, as he wished, to stay for some months under his eye. An entirely new element was thus introduced, and has since determined the character of the mission—colonization. Peasants who had no missionary gifts pleaded to be taken out as settlers. Out of sixty who offered, eight were chosen. The sailors settled down to their work, and the scheme at once assumed a magnitude that had not been contemplated.

And now came a new trouble. How were all these persons to be sent out? Where would the money come from? Then one of the sailors said, "Why not build a ship, and you can send out as many and as often as you will?" The proposal was good; but, the money! That was a time of great conflict and wrestling with God.

Arrangements were at once made for the building of a brig at Harburg; it was well and quickly done, and there was only one mishap, which in the end proved harmless—it cost more than two thousand crowns above the estimate. With a landsman's ignorance, Harms had not recognized the difference between copper-fastened and copper-sheathed until the little item in the bill brought it prominently before him. But all passed off well; and one bright autumn day a special train carried the clergyman and some hundreds of his parishioners to Harburg, where they found that the shipping was dressed with

flags in honor of the new vessel; and having held a simple service on board, they dedicated the *Candace* to its work of carrying the Gospel to the Ethiopians. At Hermannsburg there was a ceaseless industry. Smiths, tailors, carpenters, shoemakers, coopers, were preparing for their ship. The women and girls knitted with a rapidity that was marvellous to look upon. The farmers came in with loads of buckwheat and rye. The orchards were stripped. Pigs and hens accumulated to the proportions of an agricultural show. Nor did a Christmas-tree fail, but one was carefully planted in a huge tub to be in readiness against crossing the line.

Then the mission pupils had to pass their examination before being ordained by the Consistory. The colonists had to be got ready. They all knew something of agriculture, but by more definite profession they were: two smiths, a tailor, a butcher, a dyer and three laborers. The captain was chosen and the crew; the cargo was on board; and at last the leaving-time came. The younger Harms preached a farewell sermon, and then the sixteen stood up together and sang as their parting hymn, "Ein feste ist unser Gott." There is no music so rousing and sublime as that masterpiece of Luther; it is a very hero-psalm; and there is something noble in those humble men setting their faces towards the savages in Africa and flinging back their lofty music out of brave, composed hearts. The next day they went to Hamburg, and, on the 28th October, 1853, the

anchor was lifted, and the *Candace* floated down to Cuxhaven.

At Hamburg, there is the service on board. The deck is crowded, the rigging and bulwarks of the neighboring vessels are well filled; the quay porters and other loungers look on in wonder; the captain and sailors are gathered round a table on the quarter-deck, and a regular open-air service is held. Through the voyage regular services are maintained, and every morning and evening they meet together for a simple worship as the members of one household. The children are taught, and the school is opened before they have left the river; study is diligently continued; the tradesmen ply their crafts; and the inner life of that trim brig, the *Candace*, is pleasant to look upon. After eighty days they reached Cape Town, and presently sailed round to Natal, and went in search of their long-looked-for Gallas.

When the hurry of departure was over, and the parish life returned into its old channel, it felt somewhat dull. The first brood had gone, and the nests were empty, as Harms says. This did not last long. Three weeks were spent in putting things to rights, and by that time twelve new candidates were waiting to enter the house. There were two tailors, four carpenters, and six yeomen or peasants.

About this time the Hermannsburg *Mission Magazine* was begun, as a means of communicating missionary intelligence from the African colonists to the people, to the surrounding districts and to some more

distant friends of the undertaking. Its circulation soon reached fourteen thousand, equal to that of the *Kolnische Zeitung*, the *Times* of North Germany. It suggested the necessity of a Hermannsburg printing-press. It was desirable that the missionaries should learn type-setting and other mysteries of the printing art, so that they might be able to supply books afterwards to the heathen in their own tongues. Many Bibles, catechisms and hymn-books were needed. So now the village prints its own history to all the world, and the printing-press never rests.

In the second year, also, the *Candace* returned. Sinister reports had been spread by the Hamburg papers. It was said that the mission ship was lost; that it was worthless and worm-eaten; that it would never sail back into the Elbe. These reports, from the highest commercial authorities, were not hidden from the people; but they were bid to wait in faith for more certain intelligence. When the ship returned, not even the average repairs, after so long a voyage, were necessary. The next year the preparations for a new African voyage were completed. Four brides were sent out to as many of the missionaries, nor were bridal wreaths forgotten in the great chests. When the ship that carried out the brides reached the harbor the brethren had been waiting with a natural anxiety, and, to their dismay, contrary winds and low tides prevented her entrance. Six days they waited, making telescopic observations, until an English merchant, whose wife was a passenger on board,

proposed sailing out to the *Candace*. As the wind blew from shore, the boat reached safely, and the brides and bridegrooms immediately set off in hope of a speedy landing; but, instead of returning, they disappeared in the offing. The wind had caught their boat and carried them out its own way. "Had not the *Candace* made sail and captured these involuntary fugitives, who knows where they would have drifted? I said before that brides and bridegrooms are strange people; is it not true?" A tailor, a shoemaker, a smith, a tanner and a wheelwright went out as colonists. The ordination of the twelve brave missionaries by the Consistory of Hanover quickly followed. The king and queen, with their children, were present; the ministers of the town all took part; the next day they were sent for to the palace, where the king entered freely into conversation with each of them, and assured them that they would be remembered by himself and his family in prayer.

In the autumn of this year the *Candace* was ready for another mission-journey, and was so crowded that the captain and the shipping agent were in despair. No less than forty-four persons left the old Hermannsburg for the new, twelve of them missionaries, fourteen colonists, and again four brides, the rest women and children. The old mission house that they had left was filled in every corner by one-and-twenty young men, who had taken possession of it for the next training.

There was another burden pressing on Harms

which is pressing on very many. We catch the thief and put him in prison. On the whole, our machinery, so far, is admirable. But when the prison door lets him out again into the world, our machinery ceases. It is simply the opening and closing of a trap. And as the burden of the ex-converts pressed sore upon Harms, he determined to join in connection with the mission a refuge for discharged convicts. A farm was purchased, of sufficient extent to afford the men constant employment. The farm house was fitted up for their reception; a pious yeoman of the parish was appointed superintendent—is not the German word housefather better?—and they waited in stillness for any who would voluntarily come.

Pastor Harms was chained to his desk for twelve hours a day, and did his parish duty as before. When the stress was over he could work no more, but lay sick for months. He was never very strong, rather feeble, and latterly delicate and suffering; so much, that he sometimes writes as if he were soon to die. It was two years before he was recovered, and arranged what was needful for a voyage to the Cape. In the autumn of 1860, the ship went on a fifth voyage, was laden as before; and in 1861 returned for twenty-two missionaries.

Every year the Hermannsburg Missionary Festival is held for two days in the leafy month of June. It is a middle point for the Mission interest; the point of attraction for strangers; the ecclesiastical date of the country round. The children divide their affec-

tions between it and Christmas. It represents the picturesque side of Heath life, and the joyousness of Christian feeling; and it is peculiar, without a counterpart in this country, like a picture from the out-of-door life of England two centuries ago, or a covenanters' meeting among the hills of Scotland.

The day before is marked by a not unnatural commotion in the village, for along every road and bridle-path, and over the moor where there is no path at all, the strangers are dropping in, in waggons or carts, or on horseback, or most of them on foot. What becomes of them you can scarcely say, for as soon as they drop into the street they disappear. But Use hospitality is a precept which admits here of a surprising elasticity, and when seventy or one hundred people are found in one house, and in the vicarage still more, the wonder ceases. Every corner is full, the hay-lofts are crowded with guests; a barn, an out-house, a lobby; anywhere that there is shelter, there is room and content. The majority are peasants, of clergymen a few, of schoolmasters several, of the people an incredible multitude. Students drop in from Gottingen; perhaps there is a famous preacher from Berlin; a hot Lutheran finds his next bed-fellow in the hay-loft is a leader of the Reformed; a genial pietist from Wurtemberg is sitting beside a dry orthodox divine from Pomerania. They cannot help it. Harms attracts them all; and they have literally no room to display their differences.

The next morning all is hushed till the bell rings

for prayer. Then from every house there bursts forth a peal of morning psalms, and up on the hill before their doors the Mission students blow chorals on their long trumpets. And when the householder has assembled his friends for morning worship and they have breakfasted, the streets is crowded and lively with greetings of neighbors and friends unexpectedly met, until the bell rings out again for service at ten. The church is soon filled, the men on one side, the women on the other, as the old-fashioned way is; the rest gather outside about the open windows, for there are more than six thousand people. The singing is in somewhat quicker time than usual, firm and strong and full, so exquisite for harmony and expression that, as a visitor once said, he must be a daring preacher who will venture into the pulpit after that. It would be impossible, without transcribing the whole, to give a right conception of what is preached and how; it would be impossible thus to convey a sense of the fervor, and (there is no better word for it) holiness of the speaker, his utter simpleness, the directness of his country phrases, his fire, and that love and perfect faith which color all his words.

The afternoon service follows; hymns are sung again, sometimes by the congregation, and then by the men, or the women, or the children—a mode of church music much cultivated among the Moravians. The inspector preaches, and reports upon the mission, so far as under his control; Harms comes after, with

the report of the entire work for the year, and it is far on in the evening before the people separate.

The next day is known by the march of the pilgrims. Some spot in the neighborhood, a few miles distant, and in another parish, is selected; practical reasons, of course, guide the choice, but beauty of situation does not seem unconsidered. About nine, the people assemble in front of his house, the students blow a chorale, there is a prayer, and the procession sets off over the Heath; the aged and delicate in waggons, the rest on foot. There is a gay and pretty sight. It is holiday with every one, holiday dress and holiday talk. Little family groups wind over the Heath; its great silence is broken by the murmur of a thousand voices; its level sombre shades are brightened by an endless variety of color; it seems all in motion, for other groups are advancing from other directions to the place of rendezvous; and occasionally the pilgrims lift up a mighty psalm that goes echoing over the moor, and is caught up by the distant stragglers, and sent joyously back from band to band.

Arrived at their destination, they settle themselves for the day. Turning down into a valley, they spread up the side, over the mingled meadow and heath, or climb the trees, while some rock below serves as pulpit, and the blue summer sky is roof sufficient. Nothing can be more picturesque than the grouping, or more cheerful than the universal feeling. And when the service is begun with the singing of so

many thousand blended voices, it is no wonder to see aged eyes that fill with tears of joy.

Twenty years ago no one could have prophesied that the population of a district would assemble at a missionary meeting. At that time the churches were closed against the Mission; a hall might be hired in some town, but the few who did that were said by everybody to be out of their right mind; and if a meeting where held, those who came were followed through the street, and pointed at as a nine days' marvel, and if an association was established, it was happy to receive two hundred crowns.

When Harms has preached, the clergyman of the parish bids the assembly welcome. Other addresses are made until one, and an hour is then left for picnicking, which proceeds with the same disregard of conventional rule and the same intense satisfaction that belong to it elsewhere. Further addresses, and much singing of hymns and prayer succeed; extracts are read from recent letters of the missionaries, and information is given of the various labors of mission societies. It is not till the summer twilight has stolen down that the pilgrims catch sight of the scattered houses and church spire of Hermannsburg. As they enter, the bell rings for evening prayer. There is a sudden silence along the straggling line, broken only by the audible murmur of some more urgent petition. In a few minutes, the train moves again, and the divided households unite, each under its own roof, with thanksgiving to the Lord, for he is good; for his mercy endureth forever.

Where did they get the money? A ship is costly, and a farm is not bought for nothing, and the daily maintenance of two hundred people is no trifle, nor can buildings be put up at eight different settlements without expense, although it be among the Kaffirs. And yet this parish is a plain peasant parish, and Mr. Harms is only a clergyman's son, and his income is scanty enough. The ship cost 15,000 crowns, and 4,000 more to fit it out; Africa needed in one year 7,000, in another 21,000; the annual home expenses are about 6,000. Or let it be put in another form. The expenditure for six years was 115,676 crowns. The income for the same period was 118,694 crowns.

Where did he get these 118,000 crowns? His doctrine is that no Christian dare be a beggar, nor ask from any but God. Beyond the barest outline of accounts, he excludes money matters and money difficulties from his paper; he will neither mention the sums that have been given, nor the names of any who give. He never speaks of his wants, nor asks a donation; when he is in urgent difficulty about money, he persists in silence. This may look singular and absurd. But is it not more singular that he has never found this course of conduct to mislead or disappoint him; that he has found his straightforward asking of God abundantly sufficient? When a man makes that discovery, who can blame him for using it?

He has one or two pretty certain sources of income Each of the eleven thousand annual communicants

lays a gift on the communion-table, as the custom is. The congregation is liberal. There are plain yeomen who have handed him 500 crowns. There are persons who have stripped themselves of all to give. But he has no control over these people. If there are persons who give so largely in that particular community, it is but reasonable to say that it is God who moves their hearts to this liberality.

Before his own paper was established, Harms put a brief report of his proceedings in two of the country newspapers. The unlikelihood of that report reaching far is self-evident, but almost simultaneously contributions came from New Orleans, Antwerp, Amsterdam, Odessa, and Narva. Harms has no doubt how they came. God put it into men's hearts.

We give in conclusion a brief account of the new Hermannsburg in Africa. The truculent Gallas were the special pagans Pastor Harms sought to evangelize, but the Sultan of Zanzibar refused permission to land, and so thwarted the missionaries that they were obliged to go to Port Natal. This disappointment weighed like an Alp upon the heart of Harms day and night. At Port Natal three courses were open—either to place themselves under the Bishop of Natal, to which they had sound objections; or to settle on Government land; or to purchase ground for a colony. The second, as the less expensive, was adopted; and their difficulties began again. The first time they touched at Port Natal a report had preceded them that it was a ship full of Jesuits, and the people must

beware. But as in the early morning they blew a German chorale on their long trumpets—as their fashion is—a German, who stood on the shore, cried out that these were no Jesuits, but Lutherans, and the suspicion was dissipated. And now when they went to the Governor for permission to settle, he declared that he would never allow them an inch of the royal domains, and that the sooner they left the country the better. This blow fell on them sadly and incomprehensibly, for they had brought letters of recommendation from the English Government. It was explained later. The captain, who turned out badly, had informed the Governor that they were revolutionary demagogues; and he, it seems, was nothing loath to believe it. No squatting being permitted, they were driven to the third course, of a regular purchase. They secured a property of 6,018 acres for £630.

The position of the settlement as a mission fortress and centre was good. It was under English protection; it was not inconveniently distant from the sea; it touched on the most important tribes of Southern Africa; and by penetrating northward from tribe to tribe, it was still possible to reach the Gallas. And the religious state of the population, white and black, was pitiful. Isolated among the heathen, and removed from every Christian influence, the heathenism of the so-called Christian is the result.

Having secured their purpose, the next step of the colonists was to build. Then the learning of the

language became the most formidable work of all. For they did not spend their energy in mere outward arrangements. They kept steadily before them the purpose of their colony, and every spare moment practised the native tongue. If a man got knocked up in the woods, he recruited himself with a month's study of Kaffir with Posselt. "I have seen them," says Posselt, writing to Harms, "struggling with these clicks and clacks till their eyes turned round in their head. It is a hard nut for them to crack; but they are indefatigable, and they never flinch; real martyrs to the cause."

The language is a lamentation in their letters for years—they were only simple peasants of the Heath; elderly men, some of them, more used to a spade than a grammar; and it is to their credit that they manfully overcame the difficulties in their way, instead of falling back upon pastoral duty among the scattered Germans. Meanwhile their hearts were burning within them for some speech with the natives, and until able directly, they spoke as they could through interpreters. Nor were they slow to practice with any natives who might be at hand, though they sometimes fell into odd blunders.

Harms, careful and thoughtful at home, warned them of the African laziness, of a "lady-and-gentleman existence." They wrote him in reply—"A bell rings us up at half-past five; we have worship at six; after coffee everyone hurries off to his work; for breakfast we have bread and milk; the bell rings

from work to dinner at twelve, at half-past one there is coffee, and then to work again as long as our dear God lets the sun shine." The work embraced everything —mission teaching and handicraft, the household and the church. At last a despatch arrived from Lord Clarendon, recognizing the admirable character of the mission, and recommending it to special care, while three thousand acres additional, out of the Government land, were allocated to the settlement. With the arrival of Sir G. Grey came still brighter prospects. He is reported to have said, that if he were not a Governor he would be a missionary. Whatever truth may be in this, his interest in missions is well known. His familiarity with their working, and his experience of the relations between European and savage races, led him to a higher estimate of their value than is at all common to colonial rulers. He made grants to any new mission station of six thousand acres, grants of which the Hermannsburgers soon availed themselves. They were rapidly increasing. The old parish at home sent out a continuous stream of emigrants. Their organization was firmly established; and while Hermannsburg remained as the centre, and as a school of preparation for mission life, the emigrants founded new stations. The white families near them showed a wonderful change. Drunkards became sober and diligent; gamblers threw away their cards; where the Bible had never been opened, there was a daily confession of Christ; there were entire families that blessed God for what

had been wrought in their households; and these persons had before been incredibly degraded, and almost without a sense of religion.

The horror of the missionaries at the pagan rites of the natives can scarce find expression; they write of every ceremony as the work of the devil; they fight against it as such; if they are invited to a feast, they soon rush out to wrestle in prayer against the kingdom of Satan; their soul is moved within them. "We are often filled with such nausea and loathing, that we could run away if it were not that love and pity withhold us." But these men have gentle and winning ways, and their good faith and simplicity give point to their words; the heathen Kaffirs like to live near them, the children are diligent and affectionate in the school.

Seven years after the first missionaries sailed for Africa, there were one hundred settlers spread over the Eastern provinces at eight stations; there were dwelling-houses, and workshops at every station; there were about forty thousand acres of land; fifty heathens had been baptized; their influence reached from the Zulus on the coast, to the Bechuanas in the centre, and from the Orange River to Lake Ngami. At home, they had a mission house and farm, with forty-five persons living in them; the Refuge Farm, with twenty persons; they had their own ship, and printed their own books; and they continue with one accord in breaking of bread and in prayer.

CHAPTER X.

THE FIRST HUNDRED YEARS OF MODERN MISSIONS.

BY REV. J. S. ROSS, D.D.

"Ride on, triumphant Lord,
A hundred years record
Thy victories won;
Hasten the glorious day
When all shall own thy sway,
And earth and heaven shall say
The work is done."

A CENTURY OF MODERN MISSION CHRONOLOGY.

1792. The first British Foreign Missionary Society organized through the efforts of Carey.
1793. Carey landed in India.
1795. London Missionary Society organized.
1796. First mission of London Missionary Society opened at Tahiti, Society Islands.
1799. Dr. Vanderkemp (London Missionary Society) opened mission to Kaffirs in South Africa.
1804. British and Foreign Bible Society organized.
Mission to Sierra Leone opened.
1807. Morrison (London Missionary Society) first missionary to China.
Slave-trade in British dominions abolished by Parliament.

1810. American Board of Commissioners for Foreign Missions organized.

1812. Church Missionary Society organized; (in 1799 organized under another name).

Wesleyan mission to South Africa opened.

1813. East India Co. compelled by Parliament to tolerate missionaries.

Judson arrived at Rangoon, Burmah.

1814. American Baptist Missionary Society organized.

Mission to New Zealand opened by Church Missionary Society.

Death of Dr. Coke, on Indian Ocean, aged sixty-seven.

1816. American Bible Society organized.

Moffat sailed for Africa.

1817. Wesleyan Missionary Society organized.

1818. Conversion under Moffat of Africaner, "the terror of South Africa."

1819. Missionary Society of Methodist Episcopal Church, U.S., organized.

First Christian book printed in Siamese.

Whole of Bible translated into Chinese by Morrison, assisted by Milne.

1824. Missionary Society of Methodist Church of Canada organized.

1829. Widow-burning abolished by the British Government in India.

1830. Duff arrived in India.

1833. Slavery abolished in the British Empire (went into operation August 1st, 1834).

1834. Death of Carey, "the pioneer of modern missions."

Death of Morrison, "the pioneer missionary to China."

1835. Mission to the Fiji Islands, opened by the Wesleyan missionaries, Cross and Cargill.

1840. Livingstone sails for Africa.

1846 Death of James Evans, Canadian Methodist missionary, and inventor of the syllabic characters.

1850. Missionary Society organized by the New Zealanders.
Death of Judson, "the apostle of Burmah."

1853. Missionary Society organized by Sandwich Islanders.
Com. Perry (U.S.) sails into Yeddo Bay, Japan.

1858. Japan opened by Townsend Harris Treaty to the Western world after being closed 219 years (treaty went into full operation following year).
Christianity tolerated in China by the Treaty of Tientsin (carried into effect in 1860).

1859. First missionary in Japan.

1864. First convert in Japan.

1865. China Inland Mission commenced.

1870. Missionaries to Hawaiian Islands made last report to their society, these islands having ceased to be missionary ground.

1872. First Protestant Church organized in Japan.

1873. First foreign mission of Methodist Church of Canada, commenced in Japan.
Edict against Christianity in Japan taken down.

1878. Missions to the Congo opened.
Death of Dr. Duff, aged seventy-two.

1881. Woman's Methodist Missionary Society of Canada organized.

1882. Corea, "the hermit nation," the latest opened to the Gospel.

1883. Death of Moffat.

1885. Congo Free State erected.
Bishop Hannington murdered at Uganda by orders of Mwango.

1888. First railroad built in China with sanction of the Government.
Whole Bible translated into Japanese.

1890. Memorable Missionary Conference at Shanghai, China.
Death of McKay, of Uganda.

1891. Edict of Chinese Emperor proclaiming toleration of Christianity.
Death of Samuel Crowther. "Born a slave, died a bishop."
1892. Death of James Calvert, noted missionary to Fiji.
Mission opened in a populous but unevangelized province of China, by the Methodist Church, Canada.

MISSIONS UNDERTAKEN.

By common consent the year 1792 marks the beginning of the modern missionary movement—a distinct epoch in the development of Protestant Christianity. Yet this does not imply that there were no missions before that date. The names of Egede, Stach, Ziegenbalg and Schwartz are well known in this period.

The Moravian brotherhood rose to notice when the zeal of all Churches was at the coldest. Driven from Moravia, Count Zinzendorf (author of the hymn, "Jesus, Thy Blood and Righteousness,") bought an estate for the refugees, near the foot of a hill. This they called Herrnhut—(The Lord's Shelter)—a name which has since gone round the world. The society was composed of about six hundred laborers and artizans, yet in the short space of eight or nine years, commencing in 1732, they had sent missionaries to Greenland, the West Indies, the Indians of North America, the negroes of South Carolina, to Lapland, Tartary, Guinea, South Africa and Ceylon. They now report 392 ordained ministers, preaching at 133 stations, to 23,901 communicants. Their missionaries

frequently started without knowing how to reach their destination, and often had to procure support by working with their own hands. As showing their spirit, Count Zinzendorf went to a brother and said: "Can you go as a missionary to Greenland? Can you go to-morrow?" And the reply was: "I will start to-morrow if the shoemaker has finished my shoes which I ordered." So long as mankind can appreciate purity of intention, self-sacrifice, and heroism, the name of the Moravian brotherhood will never die.

Missions to the heathen were not undertaken by the Wesleyans until 1786, when Dr. Coke, destined for Nova Scotia, was providentially driven by a storm to the British West Indies, where a mission to the slaves was immediately begun at Antigua. "During his (Dr. Coke's) life it was not deemed necessary to organize a missionary society among the Wesleyans, for he embodied that great interest in his own person." He crossed the Atlantic eighteen times in prosecution of the work of God.

"The Society for the Propagation of the Gospel in Foreign Parts" was formed in 1701, rather for colonial than foreign missionary objects. This society became distinctly missionary in 1821. Thus, with the exception of the Danish missions represented by Ziegenbalg and Schwartz, and the work of the Moravians and Wesleyans, the whole heathen world, previous to the opening of the missionary epoch, was left in spiritual destitution, not "a solitary representative of

the Churches of Great Britain being found on earth preaching Christ to those who had never heard his name."

CONDITION OF THE CHURCHES.

It has been truly said, "Never has there been a century in England so void of faith as that which began with Queen Anne and ended with George II., when the Puritans were buried and the Methodists not born." Blackstone, about this period, said he had heard every clergyman of note in London, but not one discourse that had more Christianity in it than the orations of Cicero, or showed whether the preacher was a disciple of Confucius, Mohammed or Christ.

What missionary activity could there be in Churches of this description? To diffuse such a Christianity would be a calamity; but happily it has no inherent diffusiveness. The only hope of the Churches themselves, and of the world, lay in a revival of religion. This occurred under the labors of Wesley and Whitfield, and one year after Wesley was dead, William Carey, *clarum et venerabile nomen*, succeeded, despite many discouragements, in organizing the first British Foreign Missionary Society, under the auspices of the Baptist Church.

To understand his difficulties it may be necessary to recall the prevailing sentiments of the people at that time, both in and out of the Church. When Carey proposed in the Baptist Association to discuss

the advisability of sending missionaries to the heathen, Rev. Dr. Ryland is reported to have said: "Young man, sit down; when God pleases to convert the heathen he will do it without your aid or mine." Dr. Ryland simply expressed the prevailing sentiment of the majority of Christian people at that time. The East India Company refused to take Carey to India in one of their vessels. When they found he intended to be a missionary, they ordered him off the vessel, but he reached Calcutta by a Danish ship. Even after his arrival, but for the firm conduct of the Governor of the little Danish settlement at Serampore, to which he was invited, Carey and his family would have been seized and sent back to Europe by the first vessel. Charles Grant, who ultimately rose to be the head of the East India Company, wrote to the Rev. Charles Simeon to send out missionaries to the East, and promised to support them. Simeon failed to find one. Grant afterwards wrote: "I had formed the design of a mission to Bengal; Providence reserved that honor for the Baptists."

A bishop of the Church of England said he had in his diocese a very good clergyman, but one who was very eccentric, and gave as proof of it the fact that the said clergyman actually believed the red Indians of North America could be converted! Fuller, who was collecting for the new Baptist society, went aside into the by-ways of London city, to weep over the callousness of wealthy Christians. Three years after Carey had arrived in India, the Assembly of the

Church of Scotland denounced the scheme of foreign missions as "illusive," "visionary," "dangerous to the good order of society," and as "improper and absurd to propagate the Gospel abroad, so long as there remained a single individual at home without the means of religious knowledge."

But the above was mild compared with the diatribe of the Rev. Sydney Smith, who pronounced the scheme of foreign missions as "absurdity in hysterics," "preposterousness run mad," "illusion dancing in maddest frenzy," "the unsubstantial dream and vision of a dreamer who dreams that he has been dreaming."

In the United States, Mills, Judson, Newell and Nott held the now famous "haystack" meeting, to start a foreign missionary society; and because public opinion was opposed to them, by article 4, the existence of their society was made secret. When a few years afterwards it was proposed to charter the American Board of Commissioners for Foreign Missions, by the Massachusetts Legislature, Mr. B. W. Croninshield objected on the ground that "it would export religion, whereas there was none to spare away from ourselves," to which the proper rejoinder was made that "religion is a commodity, the more of which is exported the more we have remaining." At first the Senate rejected the Bill, but of five Boston papers, not one gave a report of the debate, or even an abstract of it! What surprise and comment would such a legislative act excite to-day!

AMERICA.

"Lo, the poor Indian! whose untutored mind
Sees God in clouds, or hears him in the wind."

MISSIONS TO THE INDIANS.

The first missionary to the Indians was Rev. John Eliot. He preached the first sermon ever delivered in North America to the Indians in their native tongue. He took a language which had no literature and had never been reduced to writing, and in eight years had the whole Bible translated. It was absolutely the first case in history of the translation and printing of the whole Bible for evangelizing purposes. It was issued in 1663, being the first Bible printed in America. "Prayers and pains," he said, "through faith in Jesus Christ, will do anything." Respecting his preaching to the Indians, both in Old and New England it was declared the whole scheme was to make money, and that the conversion of Indians was a fable. He lived, however, to see six Indian churches and a thousand members. Southey pronounced him "one of the most extraordinary men of any country." He was followed by Brainerd in the same work.

Another name in connection with Indian missions which deserves to be perpetuated in history, is that of Rev. James Evans, a Canadian Methodist missionary and the inventor of syllabic characters for the Cree Indians, and by which they are enabled to read with surprising facility. Lord Dufferin said to Rev.

E. R. Young: "Why, what a blessing to humanity that man was who invented this alphabet. I profess to be a kind of literary man myself, and try to keep up my reading of what is going on, but I never heard of this before. The fact is," he added, "the nation has given many a man a title and a pension, then a resting-place and monument in Westminster Abbey, who never did half so much for his fellow-creatures."

MISSIONS TO GREENLAND.

For thirteen years in northern Norway, Hans Egede heard the Macedonian cry to go to Greenland. His proposal to set out for that inhospitable region raised a storm of opposition, but after a voyage of eight weeks he landed there in 1721. Thus began the Danish mission. He was three years in learning the language, and remained there fifteen years.

The Moravian mission began in 1733 (twelve years after Egede), under the Messrs. Stach and Christian David. Before they departed, Count Von Pless recounted the difficulties. "How will you live?" he asked. "We will cultivate the soil." "But there is no soil—only ice and snow." "Then we must try and live as the natives do." "But in what will you live?" "We will build ourselves a house." "But there is no wood in the country." "Then we will dig holes in the ground and live there." "No," said the Count, "here are fifty dollars, and take wood with you." Their voyage lasted six weeks. The natives were very indifferent to their teachings and mimicked them.

They labored five years before they had one convert. Though zealous and self-sacrificing, Egede the Danish missionary had little success, from the fact he did not give due prominence to the direct preaching of redemption through the blood of Christ. The truth was preached as part of a creed. The Moravians, on the other hand, addressed the heart rather than the reason and had greater success.

THE PACIFIC ISLANDS.

"The immense Pacific smiles,
Round a thousand little isles,
Haunts of violence and wiles,
But the powers of darkness yield.
For the CROSS is in the field,
And the LIGHT OF LIFE revealed."

There are about twelve thousand of these islands, and by many they were long supposed to be the homes of happy savage innocence. Stern facts, however, in missionary life have dispelled the illusion. Dr. Geddie. of the New Hebrides mission, says, "The spectacle of a father and mother with their children, as one happy social band, is what I have never yet beheld here." Of the three hundred islands inhabited by the Papuan race, not one has been found where cannibalism did not exist.

DIVISIONS.

The islands of the Pacific are separated into four main divisions. Take 180° longtitude. The islands east of that are called Polynesia. The islands west of

180° longtitude are separated into two divisions. Those south of the equator are called Melanesia, and those north of the equator Micronesia. The Hawaiian (or Sandwich) Islands make the fourth division; they are situated north of Polynesia, and about half way between Australia and Vancouver. These are not mere geographical divisions, but the names given indicate differences also in race, color and language.

POLYNESIA.

Polynesia consists of the following principal groups: The Society, Austral, Hervey (or Cook's), Taumota, Marquesas, Samoan, and the Tonga (or Friendly) Islands.

The publication of the narrative of Captain Cook's voyages caused the early selection of these islands as missionary ground. It is an interesting fact that the reading of this same book first stirred the soul of Carey, and led him to decide upon this field, but God willed India instead. The good ship *Duff*, sent out by the London Missionary Society, set sail in 1796, bearing thirty missionaries—the first purely missionary expedition Protestantism had sent forth to conquer heathenism. Curious, in the light of the present day, is the fact that these pioneer missionaries were advised, among other things, to procure four pipes of of the best wine at Rio, to be put into hogsheads, and paid for by draft on the London Missionary Society!

After a tedious six months' voyage they reached Tahiti, one of the Society Islands, having a population

of about sixteen thousand. The *Duff* returned to England, and sailed again with a band as large as before, but was captured by a French privateer. A third expedition sailed in 1800, but discouraging news came from the South Seas. Instead of conquering heathenism, it seemed Christianity was likely to be conquered by heathenism. In twelve years the mission seemed decidedly to have failed, though on the other side it is to be said the missionaries had only received supplies and had heard tidings from home twice. A change came over the Christian public of England. Missions were scouted and laughed at. A proposition was made to abandon the mission. This was stoutly opposed by Messrs. Haweis and Wilkes. It was concluded to send letters of encouragement to the missionaries instead. The very ship bearing these letters was crossed in mid-ocean by another conveying the glad tidings that idols had been rejected by the people, and not only the account of the rejection, but bearing the idols themselves! "Before they call I will answer." Thus broke the dawn after a sixteen years' night of toil.

Of Tahiti, Captain Cook said, "This island can neither serve public interests nor private ambition, and will probably never be much known." He little dreamed that its name would go round the world. It was in reference to Tahiti that Darwin said, "The lesson of the missionary is the enchanter's wand."

The establishment of Christianity in the islands was precipitated by an attack of idolaters, in 1815, upon

the king, afterwards known as Pomare II. They were defeated in what was intended, and proved to be, the crisis battle between the two systems. Christianity was thus established, human sacrifices abolished, concubinage prohibited, the Sabbath observed as a day of rest and worship, a printing press set up, and a missionary society organized. The king became the first president, and its first year's contribution amounted to $2,500. From this society one hundred and sixty missionaries have gone forth to neighboring islands. The king also gave a code of laws and a constitution in 1819. He died in 1821. In consequence of the intrigues of Roman Catholic missionaries, Tahiti was taken possession of by the French in 1843.

The Tongan Islands were visited by the Wesleyans in 1822. The king was converted, and baptized under the name of King George. The people, intellectually, are far in advance of most of the Polynesian race. Christianity spread to the Austral group in 1816; to the Hervey Islands in 1821; to Raratonga, one of the Hervey group, in 1823; and to the Samoan Islands in 1830. This latter group has a Christian population of thirty thousand souls, and in 1890 sent a thank-offering to the parent Missionary Society in London of $9,000.

MELANESIA.

Melanesia consists of New Guinea, New Ireland, Salomon, New Hebrides, New Caledonia, Fiji, and the Ellice Islands, with many other small groups. It is

called Melanesia because the inhabitants have more of the negro characteristics than the typical Malay races to the north of the equator, in Micronesia.

THE STORY OF JOHN WILLIAMS AND ERROMANGA.

The principal agent in spreading the gospel in all these islands, irrespective of geographical lines, was John Williams, "the apostle of Polynesia," the narrative of whose life and death is very thrilling. He discovered Raratonga Island, which had eluded the search of Captain Cook. The record of his successes produced profound interest in England. In 1839, he landed at Erromanga, one of the New Hebrides group, noted for its enormous wealth in sandal wood. With his helper, Harris, he was suddenly attacked and murdered by the natives. Rev. G. N. Gordon and his wife, from Nova Scotia, landed on this same island in 1857, and after laboring four years were both likewise murdered by the natives. Nothing daunted, Gordon's brother stepped into the breach in 1864. After eight years the natives murdered him also in similar circumstances. Then followed Rev. H. A. Robertson of the Presbyterian Church in Canada; he now has over two hundred communicants, one thousand church adherents, ten churches, and thirty-three schools. In forty years Nova Scotia has sent ten missionaries to the South Seas.

In 1889, on the fiftieth anniversary of John Williams' martyrdom, a monument was erected at Erromanga to his memory. A descendant of the

same man who dealt Williams his death-blow laid the corner stone, and the youngest son of the murderer is now preaching the Gospel in Australia.

NEW HEBRIDES.

Aneityum is the most southern island of the New Hebrides. The Rev. John Geddie, from Nova Scotia, arrived in 1848. The story of his success is told on a tablet in the little church on that island, and reads:

WHEN HE LANDED
IN 1848
THERE WERE NO CHRISTIANS HERE,
AND WHEN HE LEFT
IN 1872
THERE WERE NO HEATHEN.

NEW GUINEA.

Don George, a Portuguese navigator, discovered by accident New Guinea, which (omitting Australia) proved to be the largest island in the world. It is only ninety miles north from Australia, and has a population of one hundred and fifty thousand. When the mission was begun in 1871, the natives did not know what money was, but when Dr. McFarlane left for London in 1887, they gave him a collection of £64 10s. A copy of the New Testament, in the Motu language of New Guinea, was recently presented to the Queen. A converted Chinaman on the Pacific Coast, hearing that many of his own

countrymen were residing in New Guinea, sold himself to work there as a coolie slave in order to teach them salvation, and was the means of leading two hundred of them to Christ before he died.

AFRICA.

"There is a morning star, my soul,
There is a morning star.
'Twill soon be near and bright, my soul,
Though now it seems so dim and far.
And when time's stars have come and gone,
And every mist of earth has flown,
That better star shall rise
On this world's clouded skies
To shine forever!"

POPULATION AND "SPHERES OF INFLUENCE."

The population of Africa has been estimated variously from one hundred and sixty-two to three hundred millions of souls. Stanley's estimate is two hundred and fifty millions.

The work of partitioning Africa among the various European nations has been industriously pursued for several years past, with the result that only about 2,500,000 square miles remain unappropriated, France leading the list. The "spheres of influence" (as they are technically called) extend over the following areas: France, 2,300,248 square miles; Great Britain, 1,909,445; Congo Free State, 1,508,000; Germany, 1,035,720, with many smaller divisions held by other countries.

RACES AND CLIMATE.

It is a mistake to suppose that the people of Africa are all negroes. They are only one race out of six. The African races are as follows. 1. Berber—color, black to dark bronze or copper; home, North Africa. 2. Coptic—color, brownish yellow; home, Northern Egypt. 3. Nilotic—color, between black and brown; home, Nubia, Abyssinia, and that part of East Africa south of Abyssinia. 4. Negro—color, black, general physical characteristics well known; home, the Soudan. 5. Bantu—color, warm chocolate, a fine, tall, handsome race. One sub-division of this race (the Kaffirs proper) will never be made slaves. Home, southern half of Africa. 6. Goriepine—color, dull yellow tint; small size, slightly resembling Malays; the Hottentots and Bushmen of South Africa. The great majority of the African tribes are devil-worshippers.

Africa has been called the "martyr land," and also the "white man's grave," from the astounding mortality of the missionaries sent out. In forty years, of eighty-seven men sent by the Church Missionary Society, thirty died in the first twelve years. The Wesleyan Missionary Society up to 1864 had in their burial-ground on the west coast of Africa, graves of more than forty missionaries and their wives. The Moravians sent nine missionaries to Guinea, and in two years they were all dead, and the mission had to be abandoned. Fifty-five missionaries, nearly all of

whom labored on the lower Congo, died within ten years. Professor Drummond, a few years ago, visited the Livingstonia mission on Lake Nyassa. He found houses, but they were all empty. One by one the missionaries had sickened and died of fever. Four or five mounds under the shadow of a huge granite mountain told the sad tale of Africa's deadly climate. This continent cannot be evangelized by Europeans alone.

With the exception of the Soudan, where, it is said, from sixty to eighty millions of people reside, and where no missionary has yet penetrated, though an attempt is being made at the present time, Africa is no longer "the dark continent." In our school-boy days, the centre of Africa was marked over with pictures of lions and camelopards to show that these only inhabited this region, or that it was entirely unknown. How surprising to find by the journeys of explorers (not the least of whom were missionaries) that the country is densely populated by millions of people. In consequence missionary societies are eagerly seizing the magnificent opportunities presented.

WEST AFRICA.

Sierra Leone was founded by the British, and Liberia by the Americans, each for the purpose of putting down the slave-trade—for rescuing, liberating and educating those who had been slaves. The Wesleyan Methodists of Sierra Leone have just celebrated their centenary anniversary. During th

War of Independence, 1,131 slaves fled to Nova Scotia. They succeeded in 1792 in gaining a home in Sierra Leone, 223 of them uniting with the Wesleyan Church. This mission, at its centennial, reports 40 churches and 38 other preaching places, 16 native missionaries, 6,387 communicants and 20,676 adherents, with an annual income of $21,757.

The Church Missionary Society opened a mission in Sierra Leone in 1804. The Yorubu and Niger missions were opened by Bishop Crowther, who had been carried off as a slave-boy, rescued by the British, educated at Sierra Leone, and was subsequently ordained Bishop of the Niger. Years afterwards he had the satisfaction of finding his mother in the interior, from which part he had been carried off as a slave. He died a few months ago, "full of years and honors." The old Calabar mission originated with the Presbytery of Jamaica; the Cameroons with the Baptists; the Gold Coast and Gambia missions with the Wesleyans; and the mission to Liberia with the Methodist Episcopal Church of the United States.

SOUTH AFRICA.

The first mission to the Hottentots was commenced by the Moravians, under George Schmidt, from Holland, in 1737. The Dutch farmers compelled him to return to Europe in 1744. With the history of missions in South Africa is imperishably bound up the name of Dr. Vanderkemp, physician, cavalry officer, scholar, and sceptic—the son of a Dutch clergyman

Through the drowning of his wife and daughter in Holland he was led to Christ, and by a series of strange providences, became, in 1799, the London Missionary Society's agent in South Africa. He preached among the Kaffirs and Hottentots, though over the church doors in Cape Colony he read, "Dogs and Hottentots not admitted." He was the first missionary to the Kaffirs. When converted they walked arm in arm with their wives to church. On seeing this their heathen neighbors rushed to the doors of their huts, exclaiming in indignation, "There's a man yonder who has made himself into a woman's walking-stick."

Among the chief names in this part of the continent is that of Robert Moffat, especially in connection with the conversion of Africaner, "the terror of South Africa," the most cruel and bloodthirsty chief of modern days. A price was set on his head many times over. That Moffat should risk himself in his company, whatever professions he made, was considered foolishly reckless. But Africaner, by the consistency of his life, convinced the most incredulous at last. On one occasion, after the efforts of rain-maker had been in vain, the natives blamed the missionary for the drought. The chief came with his followers and told him he must leave the country, brandishing at the same time his weapons in a threatening manner. Mrs. Moffat, with the babe in her arms, was watching the crisis at the cottage door. Moffat told them he was resolved to abide by his post,

and throwing open his waistcoat, said: "Now then, if you will, drive your spears to my heart." At these words the chief said: "These men must have ten lives when they are so fearless of death," and slunk away. Moffat translated the Bible into the Sechwana language. The narrative of his work at Kuruman is most interesting. Mrs. Moffat was a true heroine, and rightly shares the honors of her husband. Dr. Livingstone married one of their daughters.

A striking providence was manifested in the life of Barnabas Shaw, the Wesleyan missionary to South Africa. He was forbidden by the Government to preach, or build a chapel in Cape Town; and the Dutch farmers even forbade him preaching to slaves. He then determined to push into the interior, being seconded by his noble wife, who said: "If expense be a difficulty, we have each a little property in Yorkshire; let it go for this." After journeying three hundred miles he camped on the twenty-seventh day near a party of Hottentots, who, with a chief, were going to Cape Town after a missionary to teach them the great word of which they had heard. Had either party started on its journey half an hour earlier they would have missed each other.

CENTRAL AFRICA.

The Story of Livingstone.

With Central Africa the name of Dr. Livingstone is imperishably associated. "Traveller, explorer, geographer, astronomer, zoologist, botanist, physician,

missionary, what a many-sided man!" At starting out he told the directors of the London Missionary Society that he was at their disposal "to go anywhere, provided only it be forward," and plunged into the very heart of "darkest Africa." As exhibiting his cheerfulness, on setting out for Loando on the west coast, on one occasion, he remarked that he was glad the Boers had taken possession of his goods, "for it saved him the trouble of making a will."

How Stanley Found Him.

For a long time no word of him had been heard by the outside public, save a rumor which had come to the east coast that he was dead. There was so much uncertainty about the matter that Mr. Bennett, of the New York *Herald,* commissioned Henry M. Stanley to find Livingstone, which he did after a journey of nearly two years. He was discovered at a most critical juncture. In 1871, when Livingstone was near the sources of the Nile, his men absolutely refused to proceed one step farther. All usual and unusual appeals were in vain. There was nothing therefore for him but to tramp back to Ujiji, where his supplies were stored. But sorrows never come singly. He found his supplies had been stolen and sold, and the thieves, to save themselves, had started the story that he was dead. To add to his distress there were no letters from home, and Livingstone found himself sick, forsaken, and almost at death's door. But, sixteen days after, a strange party arrived in his

camp. It was Stanley's. Who can describe the joy and gratitude of that moment? If Stanley had not been delayed by the war with Mirambo, he should have gone on to Manyema, and very likely lost him. They remained together four months, and Stanley admits that the greatest impulses of his life, especially his attitude towards Christianity (for he had previously been somewhat sceptical), were due to the influence of Livingstone.

His Last Hours and Honors.

After Stanley left him he continued to prosecute his journeys, but the strong iron constitution was beginning to give way at last. In 1873, at Ilala, Lake Bangweolo, the great Livingstone died, aged sixty years. He was found by his ever-faithful Susi at four o'clock in the morning in his grass hut, on his knees by his bedside, dead! How symbolic that his heart should be buried beneath a moula tree in Africa, while his body should be borne to the resting-place of England's greatest dead. The expedition led by his devoted blacks, Susi and Chuma, bearing Livingstone's body from Ilala to Zanzibar, is one of the most remarkable on record. This dangerous journey of nearly a thousand miles, and which occupied nearly a year, was successfully accomplished, and not one paper of all the last seven years of Livingstone's life was lost. The body was ultimately conveyed to England, identified by Moffat, his father-in-law, and buried in Westminster Abbey amid the

profoundest respect and sympathy of the nation. Livingstone was attacked with fever forty times, travelled twenty-nine thousand miles, and added to the known part of the globe about one million square miles.

THE SOUDAN.

For forty years missionaries have looked toward the interior and sought to find a way into the Soudan country. Krapf, with great modesty and bated breath, revealed his thoughts of establishing a chain of stations from the east coast; the Presbyterians tried to enter from the west coast by the Calabar and Gaboon Rivers; and the Baptists sought an entrance by way of the Cameroons, but all in vain. Stanley, however, has proved that after the cataracts are passed, the Congo is the best way to the Soudan. By it three routes are offered to this, the greatest unevangelized territory on the face of the earth. The Soudan may be said to be bounded on the north by a line joining Cape Verde to Khartoum, and on the south by the eighth parallel of north latitude, a vast region three thousand five hundred miles across the continent, by five hundred miles broad. It has an area of four millions of square miles—greater than that of all Europe—and a population of from sixty to eighty millions—as many as the whole of the United States. And this vast territory is not occupied by a single missionary of the cross! But we are now at the back door of this great dark land. A company from Kansas, U.S., started out about two

years ago, but they all died before reaching their destination. Another attempt is now being made, however, the party intending to reach Lake Tchad at the earliest opportunity.

UGANDA.

In East Africa lies the kingdom of Uganda, with a population of about five millions, and directly south lies Lake Tanganyika, discovered by Speke in 1867—the largest and longest lake in the world, having a coast-line of over two thousand miles.

Mtesa, King of Uganda, expressed to Stanley his desire to have missionaries sent to him. Stanley wrote a letter to the *Daily Telegraph* urging that it be done. That letter had a strange history. Stanley gave it to Linant de Balfonds, one of the officers of Gordon Pasha. When the former was killed by the Baris, the letter was found in his boot, and forwarded by Gordon to England. The Church Missionary Society responded to the call. Mwanga succeeded Mtesa, and persecution soon began. The martyrdom of three boys took place, followed by the murder of Bishop Hannington, McKay in the meantime holding bravely on. Mwanga was driven out of his kingdom; professed conversion; was then restored; and joined the Roman Catholic Church. Encounters between the Roman Catholics and Protestants are reported from time to time in the daily press, and may yet cause trouble between France and England.

MADAGASCAR.

Geographical and Historical.

Omitting Australia, Madagascar is the third largest island in the world. It has an area four times the size of England and Wales, and is divided into twenty-eight provinces. The population is about five millions, and the capital, Antananarivo, contains one hundred thousand inhabitants. The Hovas are the principal tribe.

The Opening of the Mission.

The French Governor of the Island of Bourbon told the first Protestant missionaries that they might as well try to convert cattle as to make Christians of the Malagasy. Now Madagascar is one of the miracles of modern missions, and the crown of the London Missionary Society.

The mission began in 1818, and by 1828 there were one hundred schools, and ten thousand scholars connected with them. The king, Radama, issued a proclamation giving liberty to his subjects to receive baptism and to profess Christianity. Soon afterwards he died at the early age of thirty-six, his untimely end being brought on by his vices, especially the habit of intemperance, which he had learned from the Europeans at Tamatave.

The Era of Persecution.

His successor, Queen Ranavalona I. (the "Bloody Mary" of Madagascar), alarmed at the progress of

Christianity, ordered a general and horrible persecution of the Christians, which has been unequalled in modern times. Four hundred officers were reduced in rank, and two thousand were fined. The missionaries were ordered to leave the island, except a few to teach the natives soap-making. This opportunity they employed to press forward the translation and printing of the Bible in Malagasy. By the time they had taught the natives the useful art above referred to, they had the whole of the New Testament and the greater part of the Old printed and in circulation.

Now all human teachers were gone, and for a quarter of a century the poor hunted Christians had only this Bible. In one district they kept the only copy they had during all this time in a cave which was used for a small-pox hospital, and where the Government officers would not go.

When the last missionary was expelled, in 1836, there were three hundred Christians in full communion; while they were absent, upwards of sixteen hundred had been murdered for Christ's sake; and yet when the missionaries returned, in 1861, there were found to welcome them back seven hundred and forty members and seven thousand adherents—fivefold more than when the work of extermination began. "The blood of the martyrs is the seed of the Church."

There were four special places of martyrdom: One where the victims were speared and thrown to

the dogs; one where they were hung over a precipice one hundred and seventy feet high by a rope around the waist; being asked if they would renounce Christ, on refusal the rope was cut and they were dashed to pieces on the rocks below. Another was where they were stoned to death; and the fourth where they were burned, straw being stuffed into their mouths to prevent their praising God.

These four places, after the persecution ceased, were made over to the missionary of the London Society, and on their sites, four memorial churches were built at an expense of £12,000, subscribed in England.

The French Jesuits found their way to Madagascar in 1862, and by their intrigues have managed to keep up a constant irritation between the Government and France, which has now a protectorate over the island. To the disgrace, however, of the English Government, be it said, it is responsible for the prevailing intemperance, as it forced the vile rum of Mauritius on the island in spite of the strict prohibition of the Government.

Though three missionary societies are working, scarcely one-half of the population has yet been reached by the Gospel. In February, 1869, the Queen Ranavalona II., with her husband, was publicly baptized, and on the following September she publicly burned the national idols. The present queen, Ranavalona III., has reigned since 1883, and is a noble, patriotic, Christian woman.

ASIA.

"The night is well-nigh spent, my soul,
The night is well-nigh spent;
And soon above our heads shall rise
A glorious firmament,
A sky all clear and glad and bright,
The Lamb once slain, its perfect light,
A star without a cloud,
Whose light no mists enshroud,
Descending never!"

PURMAH AND SIAM.

Adoniram Judson and his wife, with other missionaries, were sent out from America to India. On their arrival at Calcutta they were ordered to be put on board a ship and sent to England. Judson and his wife, however, escaped to the Isle of France. An order was sent to the Governor, Sir Evan Nepean, to expel them, but, being a man of deep religious feeling, he secured instead their residence in the country till the next year (1813), when the arbitrary power of the East India Company was broken. They ultimately arrived in Rangoon, Burmah. The first baptism took place in 1819—six years after Judson's arrival.

In 1823 war broke out with England. The Burmese entered upon it with great spirit. Being ignorant and very conceited, they anticipated speedy victory and great glory. On gaily caparisoned boats they went dancing and singing to meet the enemy—

their only anxiety being lest "the cock-feather chief" should get away before there was time to catch any of his army for slaves. One Burmese lady sent an order for four English soldiers to manage her household, as she had heard they were "trustworthy," while a courtier sent an order for six "to row his boat." From this it is evident that during the intervening centuries the reputation of Britons for making efficient slaves had considerably advanced since the time when Cicero advised a Roman general to make slaves of all his prisoners except the Britons, who, he said, were too lazy and illiterate for any good! It is well to look betimes at "the hole of the pit whence we were digged."

The Burmese were everywhere defeated. "Seize the missionaries," cried the people in revenge. Judson was thrown into the death-prison at Ava, Mrs. Judson, however, being left free. The record of her devotion during these trying nine months makes one of the most thrilling chapters in all the history of female heroism. "The annals of the East present us with no parallel." Burmah was finally annexed to British India in 1886.

THE KARENS.

Scattered throughout Burmah and parts of Siam and China, is a race inhabiting jungles and mountainous districts. These are the Karens, or "wild men of Burmah." The Burmese virtually made slaves of them.

About 1826, Judson purchased the freedom of the first Karen convert, Ko-thah-byu. He became a preacher, and had wonderful success. His name will never be forgotten so long as the annals of Christianity are written. Boardman was also a successful missionary amongst them. Though the people offered sacrifices to propitiate demons, they had no idols. They welcomed the Bible in their own tongue, as they had a tradition that books once existed in their language, although they had no literature of any kind. No people were ever discovered who were so prepared to receive the Gospel.

The fiftieth anniversary of the first convert was celebrated in 1878—fourteen years ago. To commemorate this event they built a Jubilee Memorial Hall, at a cost of $15,000, for school and mission purposes. It represented twenty thousand then living disciples. At the present time there are about thirty thousand baptized members and one hundred thousand adherents. They have a missionary society of their own, sending agents to people of other tongues. In 1880, Burmah ranked third on the list of donors to the Baptist Missionary Union—only Massachusetts and New York outranking her; and of $31,616 from Burmah, the Karen churches contributed over $30,000.

SIAM.

Siam is called "the land of the white elephant." It has a population of six millions. Its capital is

Bangkok, "the Venice of the Orient," with a population of about four hundred thousand. The only mission in the kingdom is carried on by the American Baptists. The present king is about thirty-eight years of age, and is the first King of Siam who ever travelled abroad. Next to the Mikado of Japan, he is pronounced to be "the most progressive sovereign of Asia." For many years the missionaries enjoyed high favor at the court. In one of their reports, as far back as 1885, the missionaries of the American Baptist Society express grave doubts whether they can justify making themselves useful to the king by translating official documents, instead of giving their whole time to preaching the Gospel. Fancy Jesuits in the same circumstances burdened with such scruples!

INDIA.*

Population and Religions.

The official census for India for 1891 has just been published. The population numbers 288,159,672—more than four times the inhabitants of the United States. Of every six infants born into the world, one has its natal home in India. Of the above population the Hindus number 207,654,407; the Mussulmans, 57,365,204; the forest tribes (animal worshippers), 9,402,083; Buddhists, 7,101,057; and the Christians, 2,284,191. The balance is composed of Jains, Sikhs, Parsees, Jews, Atheists and Agnostics

(the two latter classes together numbering 289). This enormous population is kept quiet only by sixty thousand English troops, assisted by native auxiliaries. The population in the Province of Bengal numbers 500 to the square mile; in British India, 233; in the whole of India, 179. In India there are 150 spoken languages and dialects, seven of which may be considered chief languages. The capital is Calcutta.

Opposition to Missionaries.

The policy of the East India Company was decidedly antagonistic to the admission of missionaries into India. In 1793 (the year Carey arrived), Mr. Lushington, a director, said, "if there were only a hundred thousand natives converted to Christianity, he should hold it as the greatest calamity that could befall India." Another of the directors said he "would rather see a band of devils than a band of missionaries in India." In 1813, Wilberforce, in the House of Commons, in spite of most determined opposition, led a movement against the Company to compel the toleration of missionaries, and won. He said: "I heard afterwards that many good men were praying for us all night." In writing to his wife he said: "Blessed be God, we carried our question triumphantly about three or later this morning." But even as late as 1852, over three and three-quarter millions of dollars were paid from the public funds to repair temples, support a pagan priesthood, and

provide new idols and idol-cars! When the first tidings of the mutiny reached the India House, one of the directors threw up his hat and shouted, "Hurrah, now we shall get rid of the saints." Vain prediction. The saints got rid of them. Their power was abolished by the British Parliament in the following year.

First Missionaries.

The great names connected with Protestant missions in India are Schwartz, Carey and Duff. The pioneer mission was undertaken by the King of Denmark, who sent out missionaries in 1706. The first converts were five slaves baptized in 1707; the first Protestant church was opened in the same year, and by 1711 Missionary Ziegenbalg had completed the translation of the New Testament into the Tamil language, which is spoken by fifteen millions of people.

Schwartz, of the same mission, arrived in 1750. His personal influence was so great that both the English and rajahs alike desired to use it. Sultan Hyder Ali, the bitter foe of the English, positively refused to trust any ambassador save Schwartz. "Send me the Christian," he cried, "he will not deceive me." At his death in 1798, both the Rajah of Tanjore and the East India Company erected memorial churches in his honor.

Carey, the founder of the first British missionary society, who had been refused a passage on any English ship, arrived at Calcutta by a Danish vessel in

1793. The East India Company endeavored to have him expelled, but the Danish Governor invited him to the little settlement at Serampore, and protected him there. He was soon joined by Marshman and Ward, and in course of time was appointed professor of Sanskrit in Fort William College, being the best scholar of that language in India, or perhaps in the world. Thus the humble cobbler developed into the learned "Dr." Carey. He had a peculiar gift in learning languages, and before he died translated the Bible into thirty-six of the spoken dialects of India. Duff arrived in 1830. He made a distinct departure by making a specialty of education in connection with mission work.

The Wesleyans began a mission as early as 1814 in Ceylon, and now have extensive missions in Madras, Mysore, Calcutta a. d Lucknow. The Methodist Episcopal Church of the United States has prosperous missions in Oudh and the North-west Provinces.

Even in cons. vative India, quiet but important changes are being constantly inaugurated. The agitation for increasing by law the marriageable age, is likely to be successful. Medical and zenana missions are also increasing at a remarkable rate. The scheme which Lady Dufferin began seven years ago, for the amelioration of the physical condition of the women of India, is already producing striking results. Last year 466,000 women received medical treatment. A wide field is hereby opened for lady medical missionaries.

The Telugu Mission.

The great revival among the Telugus in the south of India, deserves special mention. Their language is spoken by sixteen millions of people. For many years the American Baptists had a mission there, marked on their map by a red star, their only mission on that side of the Bay of Bengal. For thirty years they labored with scarcely any success, till at last at their annual meeting in Albany, N.Y., in 1853, it was seriously proposed to abandon what came to be called their "lone star mission." The proposal was opposed, and the discussion led Dr. S. F. Smith, the author of "America," to write what proved to be a prophetic hymn, commencing with:

> "Shine on, Lone Star! thy radiance bright
> Shall yet illumine the western sky," etc.

In 1877 the revival began. The people came to the missionaries in thousands, piling up their idols in the missionaries' back yard, and asking for baptism. The missionaries had no leisure even to eat, and were staggered by success. Had they come one at a time they would have known what to do, but when they came in thousands, the task of examining and deciding who were fit for baptism was very trying indeed. In 1866 the converts only numbered 38; in 1877, 4,517; in 1878, 10,000; in 1890, 32,838. Within six months in 1878, 10,000 converts were baptized near the town of Ongole. Thirty thousand have become converted in twelve years. In one day 2,222 converts were

baptized—"the nearest parallel to Pentecost since the Book of Acts closed." It is doubted whether in all missionary history there is a better illustration of the passage—"a nation born in a day."

Increase of Christianity.

In 1851 there were 21 native ordained pastors in India; in 1891, 912, a growth of forty-threefold in forty years. The increase of native Protestant Christians the first fifty years was twenty-fivefold; between 1851 and 1891 (forty years) the increase has been eightyfold. During the last decade (1881-1891), the Hindu population increased ten per cent.; the Mussulman, fourteen, and the Christian population, twenty-two per cent.

JAPAN.

Japan consists of several large islands to the northeast of China, containing a population of 40,072,020, and is the most progressive of all the Asiatic nations.

Edict Against Christianity.

Roman Catholic missionaries early entered the country, but by their political intrigues were ultimately driven out, and Japan became hermetically sealed against foreigners for 219 years. The following edict was posted up at all the leading crossways in the empire:

"So long as the sun shall warm the earth, let no

Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christians' God, or the great God of all, if he violate this command shall pay for it with his head."

This edict was not taken down till 1873—fifteen years after the country was opened to foreigners. Even after the restoration of the Mikado in 1868, penal laws against the "evil sect" were re-enacted, and as late as 1871 the teacher employed by a missionary, who had asked to be baptized, was thrown into prison, where he died, November, 1872.

The Opening of the Country.

In consequence of the complaints of American seamen who had been wrecked off the coast of Japan, the United States Government sent Commodore Perry to arrange matters with the Japanese Government. He dropped anchor in Yeddo Bay in 1853. After five years' deliberations, certain ports, by the Townsend-Harris Treaty were thrown open to the Western world, which treaty went into effect the following year. Three missionary societies were ready to enter at once. Drs. Cochran and Macdonald, the first Canadian Methodist missionaries, went out in 1873.

Progress of the Empire.

Since the treaty above referred to, the progress of the country has been without parallel. Thirty-one years ago Japan had no newspaper, but by 1886 she was publishing over two thousand—more than in Italy, or Austria, or Spain, or Russia, or in all Asia.

In 1881 the total of literary publications was above five thousand. The Roman characters are displacing the signs of their own alphabet. In 1873, the calendar of Christian nations displaced the pagan. In 1876, the national "fifth day" gave way to the "one day in seven." The establishment of schools and universities, along with the construction of ships, railways and telegraphs, is progressing at a most amazing rate. Their postal system is one of the best in the world. In 1890 they elected a Parliament under a written constitution.

Progress of Christianity.

One evening in 1860, Murata picked up a book floating in the water. The writing to him seemed to be curious, running from side to side like "the crawling of crabs." It was the Christian Bible. He took it to Dr. Verbeck, of the Dutch settlement at Nagasaki, for interpretation. In consequence Murata's name now stands first on the roll of Protestant Christians in Japan.

The Christians number about one in two thousand of the population; in no province do they even approach a majority, yet one in twenty-eight of the new Parliament is a church member. In the House of Peers there are three professed Christians. Eleven Christians were elected as members of the first House of Representatives, one of whom has had the high honor of being chosen as its first president.

In 1865, the first convert was enrolled; in 1872, the

first Christian congregation was formed at Yokohama with eleven members. The converts have doubled every three years since. If the same ratio should continue, by 1900 there will be 256,000 members.

CHINA.

Population.

Various estimates have been made of the population of China. The Chinese ambassador at Paris stated it to be four hundred millions. Dr. Legge, forty years a missionary in China and now professor of Chinese in the University of Oxford, thinks no one can say anything more definite than this.

Several expedients have been adopted by various writers on China, to enable the mind to take this "great idea" in, such as the following: If one should count two thousand an hour, day and night without stopping, it would take him twenty days to count one million—and yet China contains four hundred millions. The population is more than six times as large as the United States. The population of Great Britain, the United States, Germany, France, and Russia combined only make sixty-one per cent. of the population of China. Should all come over to the Dominion at once, the Canadians would be out-voted eighty to one. If all the world were placed in a row, every fourth man, woman, or child would be a Chinaman, a Chinese woman, or a Chinese child; in other words, to evangelize China means to evangelize one-quarter of the population of the globe. Thirty-three

thousand (more than in the city of London, Ont.) die every day; and as many as the population of the whole Dominion are buried every five months.

Extent and Resources.

China can be dissected into one hundred and four Englands, or one hundred and seventy-six Scotlands; it is seven times the size of France, and has one plain greater by half than the German empire. One river is larger than even the Mississippi. Lay China on the United States and it will overrun into the Gulf of Mexico and the Pacific Ocean. It is divided into eighteen provinces, each one on an average nearly as large as Great Britain.

Its coal-fields are twenty times greater than those of all Europe. The conditions of its climate and soil have made intercourse with the rest of the world needless, teeming millions having been sustained there since the patriarchal age.

History.

When Abraham was leaving Ur of Chaldea, Chinese astronomers made observations which have since been verified. Egypt, Assyria, Babylon, Persia, Greece, and Rome have all risen and fallen since its history began. With the mariner's compass, porcelain and gunpowder, the Chinese were familiar hundreds of years in advance of other nations. They were dressed in silk when the inhabitants of Britain wore coats of blue paint. They manufactured paper twelve hundred years before it was known in Europe, and

invented printing five hundred years before Caxton was born. Their laws were codified two thousand years ago, and have been revised every five years since. They had a lexicon of their language seventeen hundred years ago—still a standard. China was seven hundred years old when the Israelites crossed the Red Sea. She had already existed fifteen hundred years when Isaiah (Isaiah xlix. 12) prophesied of her future conversion. Her civilization is founded upon Confucius, who was born 550 B.C., and whose death preceded the birth of Socrates.

The Chinese text-books are the same as they were two thousand years ago. Their geography gives nine-tenths of the globe to China, a square inch to England, and the United States and Canada are left out altogether. They still think China celestial as compared with other nations. Their isolation is founded upon inordinate conceit arising from ignorance. Consequently, when Westerners attempt to preach to them salvation through Christ, they scornfully ask: What can these people teach us, who themselves only yesterday emerged from barbarism?

The Opening of China.

The taking of Canton, China, by the English in 1840, followed by the ceding of Hong Kong, and the opening of five cities, paved the way for the Treaty of Tientsin in 1858 by which Christianity was tolerated. On the authority of Hon. W. B. Reed, American ambassador, toleration was introduced at the suggestion of the Chinese officials themselves.

The Roman Catholics have had missionaries in China for nearly six hundred years. In 1870 they claimed 404,530 adherents, and yet in all that time they have not given the Bible to the Chinese, nor any portion of it. Morrison was the first Protestant missionary, arriving there in 1807. By 1819, he had, with the assistance of Milne, the whole Bible translated into the language. During his whole career in China, he could only work for Christ in secret.

Opening of Methodist Missions.

The Wesleyan mission to China commenced strangely. George Piercy, son of a Yorkshire farmer, applied to the Conference to be sent there. They were not prepared to open a mission then, and it is not very clear he would have been sent even if they had been. He solemnly believed, however, that it was his duty to go, and go he would, and go he did. He returned written answers to the usual disciplinary questions for the reception of candidates (having, of course, no chairman or district meeting to examine him), with the result that he was duly received.

The circumstances attending the opening of the Methodist Episcopal United States mission were somewhat similar. J. D. Collins wrote to Bishop Janes to place his application before the Board once more, and should they decline, asked that a passage might be engaged for him before the mast, on the first vessel sailing for China, adding, "my own strong arm can pull me to China, and support me after I get there."

The Emperor and Empress.

On December 1st, 1891, the Emperor of China, under two tutors, commenced the study of English. His text-book is "The Model First Reader," an American school book, handsomely illustrated. It is to be feared that the reading in English of the latest Chinese Exclusion Bill, passed by the Congress at Washington, would not be promotive of his usual good nature!

A few years ago, a pious lady at Pekin called on a Manchu lady of high rank, and read some portions of the Scriptures. A young lady present listened to the old Gospel story with interest. When the Christian visitor had concluded, she said: "I am glad you have come to tell me this. Some day I will have a place built where people can meet to worship this God, and hear this Gospel preached." That young lady is now the Empress of China. She recently permitted a student of the Mission College to explain Christianity to her, remarking at the close, "I understand the Christian doctrine much better now."

Progress of Christianity.

The progress of Christianity in China has been discouragingly slow—more so than in any other portion of the globe. At the end of seven years, Morrison had one convert; at his death in 1834, there were only four. Fifteen years after the translation of the Bible (a work which occupied twelve years of time), there were only four native Christians in the

whole empire to read it. In 1843 there were six converts reported; in 1855, 361; in 1863, 2,000; in 1873, 6,000; in 1882, 20,000; in 1885, 25,000. In 1890 the Shanghai Conference reported 31,000 communicants, and 100,000 native nominal Christians; in 1891 the communicants returned number 40,350. This represents the gain during forty-nine years, as work only fairly began in 1842, when China first became open for resident missionaries at the treaty ports. Taking simply the ratio of increase, Dr. Legge, at the London Conference, said: "The converts have multiplied during thirty-five years at least two-thousand-fold, the rate of increase being greater year after year. Suppose it should continue the same for another thirty-five years, then in 1913 there will be in China twenty-six millions of communicants, and a professed Christian community of one hundred millions."

A memorable missionary conference was held at Shanghai in 1890. More than four hundred delegates, representing over forty separate organizations, were present. One decision arrived at will have a far-reaching influence, namely, to undertake the production of a *Standard Version* of the Bible, which in various editions may suit alike the scholar and the peasant. The difficulty in making such a version may be learned from the fact that the language has a singular incapacity for expressing sacred ideas, so much so that for half a century translators have doubted what name to use for God—"the Chinese tongue seeming to be Satan's master-device to exclude the Gospel."

STATISTICS, ESTIMATES AND PROSPECTS.

"'Tis coming up the steep of time,
And this old world is growing brighter;
We may not live to see the dawn sublime,
Yet high hopes make our hearts throb lighter.
We may be sleeping in the ground
When it wakes the world with wonder,
But we have felt it gathering round
And heard its voice of living thunder—
'Tis coming! yes, 'tis coming!"

HEATHENISM VERSUS CHRISTIANITY.

The population of the globe is reckoned at fourteen hundred millions; of this number four hundred millions are nominal Christians, leaving one thousand millions heathens. Of the nominal Christians, fifty millions are supposed to be real Christians. The problem then to be faced is: Can fifty millions of Christians evangelize one thousand millions of heathen?

One encouraging fact is, that of this world's population, eight hundred millions live under the government of Christian States. Of one hundred and seventy-five millions of Mohammedans, one hundred millions are already subject to Christian powers. But Mohammedanism is nothing without political power. The political downfall of the system is therefore assured. With the exception of savages, no nation on earth is under the independent rule of an idolatrous government.

The converts to Christianity in heathen lands one hundred years ago did not exceed three hundred; now at the close of the century they number 885,116. Counting adherents, the number of the Christian community in heathen lands rises to three millions.

PROPORTION OF MISSIONARIES TO POPULATION.

In Central Africa there is one ordained missionary to 5,000,000 people; in Arabia, one to 1,500,000; in China, one to 733,000; in Siam, one to 600,000; in Corea, one to 500,000; in India, one to 350,000; in Africa (as a whole), one to 300,000; in Persia, one to 300,000; in Japan, one to 215,000; in Burmah, one to 200,000; in Madagascar, one to 100,000; in Turkey, one to 45,000; in Syria, one to 30,000.

In the United States, the average proportion of ministers is one to 800 of the population; in non-Christian countries, the average is one minister to 400,000.

MISSIONS AND WEALTH.

Among the working classes of the United Kingdom, the earnings have increased in fifty years (1836-1886) from $95 per head to $210. One hundred years ago (1786) the total yearly income of the United Kingdom was $1,000,000,000; in fifty years it had increased to $2,500,000,000, and at the end of a hundred years (1886) it had further increased to $6,350,000,000. In 1801, the total values of all property in the United Kingdom were $10,150,000,000;

in 1882 (eighty-one years) it had risen to $43,600,000,000.

The wealth of the United States is $62,500,000,000. There is added yearly to the capital of the country, $1,400,000,000. A great share of this belongs to Christian men. In 1850, the communicants of evangelical churches in America were worth $1,000,000,000; in 1880 (thirty years) they were worth $9,000,000,000. A recent article shows $720,000,000 in the possession of nine men. Seventy per cent. of the business men of the United States are members or adherents of Protestant churches. Of the sixty-eight richest men in the United States, only four are Roman Catholics. In 1886 the wealth of Canada amounted to $3,250,000,000, with a yearly income of $590,000,000.

MISSIONS VERSUS OTHER EXPENDITURES.

"Whiskey is the stand-pipe in our comparative expenditures" (Dr. Ashmore). The whiskey level for Canada stands at $37,885,258 annually. The whole of Christendom contributed for missions in 1891 $11,250,000. This would only pay Canada's liquor bill for three months and a half—a country young and comparatively poor. The leading societies of Canada contributed for home and foreign missions in 1891, $350,632. This would not pay Canada's liquor bill for four days.

The United States spends on intoxicating liquor $821,000,000 annually. The contributions of all the

missionary societies in the world last year would not pay its drink bill for five days. They raised last year less than five millions of dollars for missions—about the same amount as its own liquor bill for two days.

Great Britain spends on intoxicating liquors, $660,000,000 annually. What the whole world raised for missions last year would not pay its drink bill for seven days. Its own missionary contribution would not pay its liquor bill for four days.

CONTRIBUTIONS TO MISSIONS BY CHURCHES.

(Compiled from "Encyclopædia of Missions," Funk & Wagnalls, 1891.)

Church or Society.	Country.	Per Head.
Moravian Brethren	Germany	$6 57
Friends' Association	England	2 15
Seventh Day Adventists	United States	1 73
Covenanter Presbyterians	"	1 71
Baptist Missionary Society	England	1 69
Wesleyan Methodist	"	1 51
Presbyterian Church	"	1 32
Reformed Dutch Church	United States	1 31
American Board	"	1 26
Wesleyan Methodist Connexion	"	1 17
Free Church	Scotland	1 17
U. P. Church	"	1 09
General Baptist Missionary Society	England	1 06
Un. or Secession Church	Scotland	1 05
Presbyterian Church (North)	United States	1 02
Methodist Church	Canada	93
Congregational Church	"	90
Presbyterian Church	"	63
Baptist Church	"	43

MISSIONS AS A BUSINESS INVESTMENT.

Sir Bartle Frere, who was very familiar with heathenism, says: "Civilization cannot precede Christianity." Dr. Seelye says: "The savage does not labor for the gratifications of civilized life, since these he does not desire." Rev. H. Marden writes (and the same is true of all non-Christian lands): "The Oriental, left to himself, is entirely satisfied with the customs of his fathers; no contact with western civilization has ever roused him from his apathy, but when his heart is warmed into life by the Gospel, his mind wakes up, and he wants a clock, a book, a glass window, and a flour-mill. Almost every steamer from New York brings sewing machines, watches, tools, cabinet organs, or other appliances of Christian civilization, in response to native orders that, but for an open Bible, would never have been sent."

The Fijians were formerly ferocious cannibals. In 1889, their imports amounted to $945,000. At twelve and one-half per cent. profit, this trade would realize a profit of $118,125 in that year alone. It has only cost the Missionary Society three dollars per head for each convert. Land there is $70 per acre. Before missionaries were established it had no market value whatever.

The trade of the United States with Micronesia in 1879 amounted to $5,534,367. At the same per cent. of profit as above, this would realize a profit of $691,796. During that year, the mission to Micronesia

cost only $16,975; so that for every dollar spent on the mission, trade reaped $40.75.

During the year ending June 30th, 1879, the trade of the United States with the Hawaiian Islands amounted to $5,546,116, with profits at $693,264. The entire cost of evangelizing these islands was $1,220,000; the whole amount therefore spent in Christianizing these islands during twenty years (1850-1870), would be repaid by such profits *in two years*.

LATEST MISSION STATISTICS OF THE WORLD.

A few months ago the New York *Independent* published carefully compiled statistics of seventy-three leading societies of the world. Dean Vahl, President of the Danish Missionary Society, and author of the well-known "Vahl's Mission Atlas," has prepared similar tables for 1890. The distinctive characteristic of this latter summary is that it is confined as closely as possible to missions to the heathen, and embraces the reports of 265 societies. These two tables are the latest published statistics which attempt to cover the whole ground. To all who have ever attempted the work, the task of compiling correct statistics in this department is known to be very difficult.

Table by "Independent" (73 leading societies).

No. of Stations.	Men Missionaries.	Women Missionaries.	Native Preachers.	Native Helpers.	Churches.	Schools.	Pupils.	Sabbath School Scholars.	Communicants.
10,311	3,775	2,539	11,979	....	2,419	11,960	575,829	819,282	605,807

Dean Vahl's table (265 societies).

. ..	4,495	2,062	3,374	42,870	.. .	....	....	....	885,116

CHAPTER XI.

STRIKING FACTS, CONTRASTS AND SAYINGS.

AMERICA.

THE first subscription ever given by any Englishman for missionary purposes was one of £100, made by Sir Walter Raleigh in 1589, for the State of Virginia, "in special regard and zeal of planting the Christian religion in those barbarous places."

In connection with the American Board, in the years from 1810 to 1860, 704 voyages were successfully completed by 496 of their missionaries; and of these, 467 voyages were from fifteen to eighteen thousand miles in length. In all that time, no individual connected with the Board was ever shipwrecked, or lost his life by drowning.

In 118 years (1770-1888), the missionary vessel of the Moravian Brethren, which left London (not the same vessel, but a succession of them) never failed to cross the Atlantic in safety, and to reach Labrador with provisions and reinforcements for the missionaries. There has never been a wreck during that

long history. At the present writing the time now reaches to 122 years.

Mexico is called a Christian country, but Bishop Hurst, of the Methodist Episcopal Church, says there are eight million people in Mexico who never saw a copy of the Holy Scriptures.

Charles Darwin, while on a tour as a naturalist, visited the Island of Tierra del Fuego in 1831, and declared the people in many respects worse than brutes, and incapable of elevation. The British Admiralty forbade all ships in future to touch at that port. Before he visited that island again, the Rev. Thomas Bridges had brought the Word of God to the people, and Mr. Darwin was so satisfied of the power of the Gospel to redeem even the vilest savage tribes that he became a subscriber to South American missions.

THE PACIFIC ISLANDS.

When John Williams visited Raratonga in 1823, he found the people all heathens; when he left in 1834, they were all professed Christians. He left six thousand attendants upon Christian worship; the Word of God in their own tongue, where formerly they had no written language; and he left them with family prayer morning and evening in every house on the island. A young man, a few years ago, visiting the British Museum, saw among the many wonders there the first Raratonga idol his eyes had ever beheld, though he was born and had lived nineteen years in Raratonga. Yet there had been once one hundred thousand idol-gods in that island.

Rev. John Geddie, after eighteen years in Aneityum, wished to bring away some relics, and *none could be found.*

The largest church membership in the world, numbering four thousand five hundred communicants, is on the island of Hawaii.

AFRICA.

Mtesa, King of Uganda, after inquiring of Stanley respecting the health of Queen Victoria and the Emperor of Germany, asked, "What tidings can you bring me from above?" Unfortunately the great explorer was not versed in these matters, but gave the king a copy of the New Testament, which, he declared, contained the only answer man would ever receive to that momentous question.

In Stanley's journey of seven thousand miles, from Zanzibar to the mouth of the Congo, he neither saw a Christian nor one man who had ever heard the Gospel message!

"Every tusk, piece, and scrap of ivory in possession of an Arab trader has been steeped and dyed in blood. Every pound weight has cost the life of a man, woman, or child; for every five pounds a hut has been burned; for every two tusks a whole village has been destroyed; every twenty tusks have been obtained at the price of a district, with all its people, villages, and plantations. It is simply incredible that because ivory is required for ornaments or billiard-games, the rich heart of Africa should be laid waste at this late year of the nineteenth century."—*Stanley.*

ASIA.

Corea, "the hermit nation," the latest country opened to the Gospel, was entered in 1882 through a medical missionary.

"We now receive more converts in a month than we used to receive in a decade. When I return to my field I shall expect to greet ten thousand new converts—men and women who were worshipping idols four months ago."—*Bishop Thoburn*, of India, before the Methodist Episcopal General Conference at Omaha, May, 1892.

More than nineteen thousand heathen in India broke their idols last year, and united with the Methodist Church.

SOME SHARP CONTRASTS.

A Latin author once wrote, "*Brittanos hospitibus feros*" (The British are cruel to their visitors). Today, through the mollifying influences of the Gospel they are defenders of the persecuted, sympathizers with the oppressed, and the protectors of the weak in all lands.

In 1565 a slave ship named *The Jesus* sailed into an American port. Her commander, Sir John Hawkins, wrote in his diary that God had been very merciful unto them in giving a safe passage, because he would be kind to his elect—and that vessel carried four hundred slaves stolen from the coast of Africa. Just three hundred years after (1565-1865) Abraham

Lincoln with a stroke of his pen emancipated the four millions of slaves then inhabiting the American Republic.

In 1760, in a little room in Geneva (since turned into a Bible House), Voltaire said, "Before the beginning of the nineteenth century Christianity will have disappeared from the face of the earth." On the contrary, since that time Christianity has won her greatest triumphs.

Rev. Sydney Smith ridiculed the piety of Carey, saying, "if a tinker is a devout man he infallibly sets off for the East;" he declared the "missionaries would expose the whole Eastern Empire to destruction, to convert half a dozen Brahmins who, after stuffing themselves with rice and rum, would run away. If the missionaries were not watched the throat of every European in India would be cut." He calls the missionaries "a nest of cobblers," and finally surpasses himself by classing them with "vermin which ought to be caught, cracked and extirpated."

In a memorial to the British Parliament, the directors of the East India Company placed on record "their decided conviction (after consideration and examination) that the sending of Christian missionaries into our eastern possessions is the maddest, most extravagant, most expensive and most unwarranted project that was ever proposed by a lunatic enthusiast."

Over against this place the testimony of Sir Rivers Thompson, Lieutenant-Governor of Bengal: "In my

judgment Christian missionaries have done more real good to the people of India than all other agencies combined. They have been the salt of the country, and the true saviours of the Empire."

Eighty years ago the East India Company acted as above described; now the British East African Company has invited the Church Missionary Society to place missionaries at all their stations as fast as they are opened. The world really moves!

NOTES.

In his travels round the world, Rev. Mr. Parkhurst saw not one *new* heathen temple.

Five thousand students of colleges have volunteered for the foreign mission work. This fact and the rapid increase of medical missions are the two most hopeful developments characterizing the close of this the first century of modern missions.

TIME BETWEEN THE FIRST PREACHING AND THE FIRST CONVERT.

> "Full many a gem of purest ray serene,
> The dark unfathomed caves of ocean bear."

Burmah—six years (1813–19); name, Moung Nau, under Judson.

India—seven years (1793–1800); name, Krishnu Pal, under Carey.

China—seven years (1807–14); name, Tsae-Ako, under Morrison.

Polynesia—sixteen years (1796–1812); name, King Pomare II.

Micronesia—five years (1852–57).

Greenland—five years (1733–38).

Uganda—six years (1876–82).

Kuruman, South Africa—eight years (1821–29); under Moffat.

Madagascar—thirteen years (1818–31).

STRIKING MOTTOES AND SAYINGS.

"Out of the shadows of night
The world rolls into light,
It is daybreak everywhere."
—*Longfellow's last words.*

MOTTOES.

"*Vicit Agnus noster: eum sequimur*": Our Lamb has conquered: let us follow Him.—Seal of Moravian Brethren.

The representation of an Indian standing erect, with an arrow in his hand, and the motto, "Come over and help us," is the seal of the State of Massachusetts, adopted 1629.

PACIFIC ISLANDS.

"Where a trader will go for gain, there the missionary ought to go for the merchandise of souls. In these islands something must be risked if anything is to be done."—*Bishop Selwyn.*

"It isn't High, or Low, or Broad Church, or any

other special name, but the longing desire to forget all distinctions that seems naturally to result from the very sight of these heathen people."—*Bishop Patteson.*

"A man who takes the sentimental view of coral islands and cocoanuts is worse than useless; a man possessed with the idea that he is making a sacrifice will never do; and a man who thinks any kind of work "beneath a gentleman" will simply be in the way."—*Bishop Patteson.*

"I have now been reading the twenty-ninth chapter of the Acts of the Apostles."—Exclamation of the *Bishop of Ripon* as he laid down the wonderful story of John Williams' missionary career.

AFRICA.

"Africa—the last stronghold of paganism."—*Dr. Sims.*

"An African is the image of God carved in ebony."—*Dr. Fuller.*

"An African slave-dealer is the image of the devil carved in ivory."—*Dr. Johnston.*

"Let a thousand fall before Africa be given up."—Dying words of *Melville B. Cox,* first foreign missionary of the Methodist Episcopal Church, U.S., who died of African fever less than four months after his arrival.

"The end of the geographical feat is the beginning of the missionary enterprise."—*Livingstone.*

"I have been in Africa for seventeen years, and I

have never met a man who would kill me if I folded my hands."—*Stanley.*

"If I am to go 'on the shelf,' let that shelf be Africa."—*Livingstone,* in 1867.

"To exaggerate the enormities of the slave trade is simply impossible."—*Livingstone.*

"All I can add in my loneliness is: May heaven's rich blessing come down on everyone, American, Englishman, or Turk, who will help to heal this open sore of the world."—*Livingstone's* last message to the outer world in reference to the slave trade. This sentence is carved on his memorial slab in Westminster Abbey.

INDIA.

"I make Christ my heir."—*Schwartz,* who willed all his property for missions to the heathen.

"I am now dead to Europe and alive to India."—*Dr. Coke,* 1813.

"If ever I see a Hindu converted to Jesus Christ, I shall see something more nearly approaching the resurrection of a dead body than anything I have yet seen."—*Henry Martyn.* To-day there are two hundred and twenty-two thousand native communicants in India.

Judson labored for six years in Burmah without a single convert. When it was hinted to him that the mission was a total failure, a seraphic glory lighted up his countenance as he exclaimed, "The conversion of Burmah is as bright as the promises

of God!" There are now over twenty-nine thousand communicants.

"You are the only people arriving here who do not come to squeeze my people."—*King of Siam*, to the missionaries.

"We are indebted more to William Carey and the £13 2s. 6d., which was the first sum subscribed for him, than we are to all the heroism and cunning of Clive, and to all the genius and rapacity of Warren Hastings."—*Canon Farrar.*

"Christ, not the British Government, rules India. Our hearts have been conquered not by your armies, gleaming bayonets and fiery cannon, but by a higher and a different power. No one but Christ has deserved the precious diadem of the Indian crown, and he will have it."—*Keshub Chunder Sen.*

CHINA.

"O rock! rock! when wilt thou open?"—*Xavier*, 1552. Opened, 1842.

"It is a great step towards the Christianization of our planet if Christianity gain entrance into China."—*Neander*, in 1850, a week before his death. Christianity tolerated in China by the Treaty of Tientsin, 1858.

"When China is moved, it will change the face of the globe."—*Napoleon.*

"The devil invented the Chinese language to keep the Gospel out of China."—Reported saying of *Rev. John Wesley.*

"In China the sense of truth is not only almost unknown, but is not even admired."—*Rev. F. Horton.*

"The only real interpreter of the thought and progress of the West to the millions of China is the missionary."—*London Times.*

GENERAL.

"If you want most to serve your race, go where no one else will go, and do what no one else will do."—*Mary Lyon.*

"Had the whole missionary work resulted in nothing more than the building up of such a character it would be worth all it has cost."—*Theodore Parker,* on Judson of Burmah.

"I make bold to say that if missions did not exist it would be our duty to invent them."—*Sir Chas. A. Elliott,* Lieut.-Governor of Bengal.

"There is nothing in all human history which can be placed alongside the story of the evangelical conquest of the world, for rapidity of progress, overthrow of obstacles, and real and effective work for the bettering and ennobling of mankind."—*Llewellyn Bevan.*

THE FERVENT MISSIONARY.

"Then shall I not at God and duty's call
Fly to the utmost limits of the ball?
Cross the wide sea, along the desert toil,
Or circumnavigate each Indian isle?
To torrid regions fly to save the lost,
Or brave the rigors of eternal frost?

I may, like Brainerd, perish in my bloom,
A group of Indians weeping round my tomb ;
I may, like Martyn, lay my burning head
In some lone Persian hut, or Turkish shed ;
I may, like Coke, be buried in the wave ;
I may, like Howard, find a Tartar's grave,
Or perish, like a Xavier, on the beach
In some lone cottage, out of friendship's reach ;
I may—but never let my soul repine,
'Lo, I am with you'—heaven is in that line ;
Tropic or pole, or mild or burning zone
Is but a step from my celestial throne."

CHAPTER XII.

CANADIAN METHODIST MISSIONS.

BY REV. ALEXANDER SUTHERLAND, D.D.

IT is often said that the Church of Christ is essentially missionary. The saying is trite, but true. The great purpose for which the Church is organized is to "preach the Gospel to every creature," and its mission is fulfilled only in so far as this is done. But, as commonly used, the saying is the recognition of a principle rather than the statement of a fact. It is clearly perceived that the Church *ought* to be intensely missionary in spirit and practice, and this view is often pressed as an argument to quicken flagging zeal and to revive, if possible, the apostolic spirit in the Church of to-day. Compared with apostolic times, missionary zeal and enterprise is yet below high water-mark; but compared with the state of affairs one hundred years ago, it cannot be said that the former times were better than these. Within the century—indeed, within the last two or three decades—there has been a marvellous revival of the missionary spirit. The sleep of the Church

has been broken. Her dormant energies have been aroused. An aggressive policy has been declared. Responsibility, even to the measure of a world-wide evangelism, is freely acknowledged, and the disposition to consecrate men and money on the altar of missionary sacrifice grows apace. All this gives token of a coming day in the not distant future when it may be affirmed without qualification that the Church—in fact as well as in profession—is essentially missionary.

It may be claimed, without boasting or exaggeration, that Methodism has not only contributed somewhat to the revival of the missionary spirit, but has been, under God, a chief factor in promoting it. The place of her nativity was hard by the missionary altar, and a spirit of intense evangelism gave the first impulse to her work. Born anew amid the fervors of a second Pentecost, her first preachers were men baptized with the tongues of flame, symbol of a comprehensive evangelism that found expression in the motto of her human leader, "The world is my parish." In the spirit of that motto Methodism has lived and labored, and after the lapse of more than a hundred years the primitive impulse is still unspent. Wherever the banner of the Cross is unfurled, Methodist missionaries are found in the van of the advancing hosts, and the battle cry of the legions is "The World for Christ."

The beginnings of Methodism in Canada reveal the same providential features that marked its rise

in other lands. Here, as elsewhere, it was the child of Providence. No elaborate plans were formulated in advance; no forecastings of human wisdom marked out the lines of development. But men who had felt the constraining power of the love of Christ, and to whom the injunction to disciple all nations came with the force of a divine mandate, went forth at the call of God, exhorting men everywhere to repent and believe the Gospel. Out of that flame of missionary zeal sprang the Methodist Church of this country; and if the missionary cause to-day is dear to the hearts of her people, it is but the legitimate outcome of the circumstances in which she had her birth. Methodism is a missionary Church, or she is nothing. To lose her missionary spirit is to be recreant to the great purpose for which God raised her up. Nor can she give to missions a secondary place in her system of operations without being false to her traditions and to her heaven-appointed work.

While Methodism in Canada was, from the very first, missionary in spirit and aims, what may be called organized missionary effort did not begin till 1824. In that year a Missionary Society was formed. It was a bold movement, such as could have been inaugurated only by heaven-inspired men. Upper Canada (at that time ecclesiastically distinct from Lower Canada) was just beginning to emerge from its wilderness condition. Settlements were few and, for the most part, wide asunder. Population was sparse, and the people were poor. Moreover, Meth-

odism had not yet emerged from the position of a despised sect, and prejudice was increased by the fact that it was under foreign jurisdiction. Such a combination of unfavorable circumstances might well have daunted ordinary men and led to a postponement of any effort to organize for aggressive missionary work. But "there were giants in the earth in those days," whose faith and courage were equal to every emergency; men who could read history in the germ, and forecast results when "the wilderness and the solitary place" should become "glad," and "the desert" should "rejoice, and blossom as the rose." As yet it was early springtime, and sowing had only just begun; but from freshly-opened furrows and scattered seed those men were able to foretell both the kind and the measure of the harvest when falling showers and shining suns should ripen and mature the grain. In that faith they planned and labored. They did not despise the day of small things, but with faith in the "incorruptible seed," they planted and watered, leaving it to God to give the increase. In this, as in other cases, wisdom was justified of her children. When the Missionary Society was organized, in 1824, two or three men were trying to reach some of the scattered bands of Indians; the income of the Society the first year was only about $140, and the field of operation was confined to what was then known as Upper Canada. To-day the missionary force represents a little army of more than twelve hundred

persons (including the wives of missionaries). The income exceeds $230,000, while the field covers half a continent and extends into "the regions beyond."

The development of the missionary idea in the Methodist Church in Canada has been influenced by epochs in her history, marking changes in her ecclesiastical polity. In 1828 the Canadian Societies were severed from the jurisdiction of the Church in the United States, and formed into an independent branch of Methodism, with its own conference and government. In 1832 a union was formed with the English Wesleyan Conference, whereby the field of operation was extended; but, unfortunately, this movement was followed by a division in the Church itself, which continued until the great union movement of 1883 obliterated all lines of separation and reunited the divided family. Again, in 1840, the union with the English Wesleyans was broken, and for seven years the two societies waged a rival warfare, which was by no means favorable to the growth of a true missionary spirit. This breach was healed in 1847, and from that time onward the missionary work of the Church steadily developed, embracing the Wesleyan Indian missions in the far north, establishing a new mission in British Columbia, and extending the home work in all directions throughout the old provinces of Upper and Lower Canada.

The year 1873 marks a distinct epoch in the history of missions in connection with Canadian Methodism.

In that year the bold step, as some considered it, was taken of founding a distinctively foreign mission, and many indications pointed to Japan as a promising field. The wisdom of the step was doubted by many, who thought the home work sufficiently extensive to absorb the energies and liberality of the entire Church. Viewed from the standpoint of mere human prudence, the objectors were right. The home missionaries were struggling along, with very inadequate stipends; many Indian tribes were still unreached; the calls from new settlements in our own country were loud and frequent, and the vast French population of the Province of Quebec was scarcely touched by Methodist agencies. Under such circumstances, it is not to be wondered at that some were inclined to say: "We have here only five barley loaves and two small fishes, but what are they among so many?" But there were others who remembered the lesson of the "twelve baskets of fragments" taken up after five thousand men, besides women and children, had been fed; and these said: "Let us have faith in God; let us bring our little at his command, and with Christ's consecrating blessing our little will multiply until there will be enough to feed the hungry multitude, and the Church shall be recompensed far beyond the measure of what it gives away." And so in faith and prayer the forward movement was inaugurated, and a mission planted in Japan which, from the very beginning, has shared largely in blessings from on high. Nor did the home missions suffer because of

this new departure, for the missionary spirit thus revived in the Church was followed by a corresponding liberality, and the increased contributions more than sufficed to meet the increased expenditure.

The next development affecting the polity and work of the Church occurred in 1874, when the Wesleyan Methodist Church, the Methodist New Connexion Church, and the Wesleyan Church of Eastern British America united in one body under the name of the Methodist Church in Canada. This union extended the home missions of the Church by consolidating the forces east and west, thus covering the whole extent of the Canadian Dominion, and embracing, in addition, Newfoundland and the Bermudas. This arrangement involved the peaceful separation of the three Churches named from the jurisdiction of the parent bodies in England, and the relinquishment, after a few years, of certain missionary subsidies which they had been in the habit of receiving from the parent treasuries. The loss of these subsidies, and the increased expenditure in consequence of unavoidable readjustments of the work, caused temporary embarrassment, and the accumulation of a somewhat serious debt; but an appeal to the Church met with so liberal a response that the debt was extinguished without reducing the regular income, and the work went on as before. It was felt, however, that, for a time at least, the duty of the Church would lie in the direction of consolidation rather than expansion, and hence for several years no

new movement was made beyond the prudent enlargement of fields already occupied.

The missionary spirit which for years had been growing in the Methodist Church, found a new outlet in 1880 in the organization of the Woman's Missionary Society. In June of that year a number of ladies met in the parlors of the Centenary Church, Hamilton, at the invitation of the General Missionary Secretary, when the project was carefully considered, and the conclusion reached to organize forthwith. That afternoon meeting marks the beginning of what promises to become one of the most potent forces in connection with the mission work of the Methodist Church. Nor can a thoughtful observer fail to see how Divine Providence controlled the time as well as the circumstances. The Union movement, which culminated in 1883, was just beginning to be discussed. Four distinct Churches were proposing to unite, but whether it would be possible so to amalgamate their varied interests as to make of the four one new Church, was a problem that remained to be solved. In the accomplishment of this difficult task the mission work of the Church was a prime factor, for it served by its magnitude and importance to turn the attention of ministers and people from old differences and even antagonisms, and to fix it upon a common object. What the work of the Parent Society did for one part of the Church, the woman's movement did for another. Just at the right moment Providence gave the signal, and the godly and devoted women of

Methodism, in all the uniting Churches, joined hands in an earnest effort to carry the Gospel to the women and children of heathendom, and in that effort they mightily aided to consolidate the work at home. The constitution for a Connexional Society was not adopted till 1881, but in the fifteen years following, the income has risen from $2,916.78 in 1881-82, to over $40,000 in 1894-95. At the present time thirty-four lady missionaries and teachers are in the employ of the Society, and decision has been reached to increase the force in China and Japan in connection with the onward movement of the parent society.

It was thought at one time that the union of 1874 would have included all the Methodist bodies in Canada, as all were represented at a preliminary meeting held in Toronto. This expectation was not realized, owing to the retirement of several of the bodies from subsequent negotiations; but the discussions which took place, no less than the beneficial results of the union itself, created a desire for union on a more extended scale. This desire was greatly strengthened by the famous Ecumenical Conference, which met in London in 1881, and at the next General Conference of the Methodist Church in Canada distinct proposals were presented, and negotiations initiated with other Methodist bodies. It is not necessary in this paper to present a detailed history of the movement. Suffice it to say that, in 1883, a union embracing the Methodist, Methodist Episcopal, Primitive Methodist and Bible Christian Churches in

Canada, was consummated, and the impressive spectacle was presented of a consolidated Methodism—one in faith, in discipline and usages—with a field of home operations extending from Newfoundland to Vancouver, and from the international boundary to the Arctic circle. The union did not actually extend the area formerly embraced by the uniting Churches, but it involved extensive readjustments of the work, increased greatly the number of workers, and, for a time, necessitated increased expenditure. The income, however, showed corresponding growth, and although stipends remained at low-water mark, no retrograde step was taken.

As at present organized, the mission work of the Methodist Church embraces five departments, namely: Domestic, Indian, French, Chinese and Foreign. All these are under the supervision of one Board, and are supported by one fund. Each department, in view of its importance, claims a separate reference.

I. THE DOMESTIC OR HOME WORK.

Under this head is included all Methodist Missions to English-speaking people throughout the Dominion, and in Newfoundland and the Bermudas. From the very inception of missionary operations, the duty of carrying the Gospel and its ordinances to the settlers in every part of the country has been fully recognized and faithfully performed. Indeed, this was the work to which the Church set herself at the beginning of the century, before missionary work, in the more

extended sense, had been thought of. At that time the population was sparse and scattered. Of home comforts there was little, and of wealth there was none, but the tireless itinerant, unmoved by any thought of gain or temporal reward, traversed the wildernesses of Ontario and of the Maritime Provinces, often guided only by a "blaze" on the trees or by the sound of the woodman's axe, and in rough log school-houses, in the cabins of frontier settlers, or beneath shady trees on some improvised camp-ground, proclaimed the message of reconciling mercy to guilty men. No wonder that their message was listened to with eagerness, and often embraced with rapture. Many of the settlers had, in early life, enjoyed religious privileges in lands far away, and these welcomed again the glad sound when heard in their new homes; while others who, under more favorable circumstances, had turned a deaf ear to the Gospel message, were touched with unwonted tenderness as they listened to the fervid appeals of some itinerant preacher amid the forest solitudes. Thus, by night and day, was the seed scattered which since then has ripened into a golden harvest. And if a time shall ever come when a truthful history of the English-speaking Provinces of the Canadian Dominion shall be written, the historian, as he recounts and analyzes the various forces that have contributed to make the inhabitants of these Provinces the most intelligent, moral, prosperous and happy people beneath the sun, will give foremost place to the work of the old saddle-bag

itinerants who traversed the country when it was comparatively a wilderness, educating the people in that reverence for the Word and worship of God which is alike the foundation of a pure morality and the safeguard of human freedom.

When the Missionary Society was organized, and its income began to grow, the Church was in a position to carry on its home work more systematically, and to extend that work far beyond its original limits. The constant changes taking place in the status of these Home Fields, as they rise from the condition of dependent missions to that of independent circuits, renders any comprehensive numerical statement impossible. Suffice it to say, that at the present time there are 425 Home Missions, with 365 missionaries, and an aggregate membership of 40,121, and on these is expended about 42½ per cent. of the Society's income. The outlook for this department is hopeful and inspiring. The opening up of our magnificent North-West, with a teeming population in prospect, presents a grand field for remunerative mission work which the Church will do well to improve, and she needs no higher aim than to repeat in the New Territories the salient features of the religious history of Ontario.

II. THE INDIAN WORK.

This department of mission work has always shared largely in the sympathy of the Church and of the Mission Board; and although it has made but little return in kind for the large sums expended, yet in

spiritual results the Church has been amply repaid. In British Columbia, as the direct result of missionary effort, tribal wars have entirely ceased, heathen villages have been transformed into Christian communities, and the gross immoralities of the dance and the "potlatch" has given place to assemblies for Christian instruction and sacred song. In the North-West similar results have been achieved, and it has been demonstrated that the advancement of the native tribes in intelligence, in morality, in loyalty, in the arts and refinements of civilized life, keeps even step with the progress of Christian missions. Very significant is the fact that during the revolt among certain Indians and Half-breeds in the North-West, not one member or adherent of the Methodist Church among the Indians was implicated in the disturbances; and it is now generally acknowledged that the unswerving loyalty of the Christian Indians—notably of Chief Pakan and his people at Whitefish Lake—contributed more than any other circumstance to prevent a general uprising of the Cree nation. In Ontario results in recent years have not been so marked as in British Columbia and the North-West, owing to the fact that most of the bands are now in a fairly civilized state, and there is but little in outward circumstances to distinguish the work from that among the whites. An important feature of the Indian work at the present time is the establishment of Industrial Institutes, where Indian youth are instructed in various forms of industry suited to their age and sex. The

Institute at Muncey, Ont., has eighty-five pupils, and a new building has been erected that will accommodate over one hundred. At Brandon, Manitoba, and at Reed Deer, Alberta, Institutes have been erected; an Orphanage and Training-school has been in operation for some time at Morley; an Institute at Chilliwhack, B.C., is in successful operation, with nearly one hundred pupils. A Girls' Home at Port Simpson is under the control of the Woman's Missionary Society. Statistics of the Indian work for 1895-96 give the following results:—Missions, 47; missionaries, 35; native assistants, 17; teachers, 26; interpreters, 13; members, 4,264. The expenditure for the same year amounted to about 23 per cent. of the Society's income.

III. THE FRENCH WORK.

In the Province of Quebec there is a French-speaking population of a million and a quarter, and these, with the exception of a few thousands, are adherents of the most solid, thoroughly-organized and aggressive type of Romanism to be found in all the world. The Church is virtually endowed, can collect its tithes and levy its church-building rates by law. Education is controlled by the Bishops, and the whole machinery is used to maintain the use of the French language and inculcate a French national spirit. Evangelical truth is a thing almost unknown. Such a population in the heart of the Dominion, under such control, is a standing menace to representative government and free institutions, and this consideration, no less than a

sincere desire for the spiritual enlightenment of the people, has led the various Protestant Churches to make some effort to spread the Gospel among them. So far as Methodist Missions are concerned, numerical results have been small, and the missions do not present features as encouraging as are to be found in other departments. But it should be borne in mind that the difficulties to be surmounted are greater than in any other field, and that there are causes for the comparatively small numerical increase which do not exist elsewhere. Neither in the Domestic, the Indian, or even the Foreign work, do civil or social disabilities follow a profession of faith in Christ; but in the Province of Quebec a renunciation of Romanism is the signal for a series of petty persecutions, and a degree of civil and social ostracism which many have not the nerve to endure, and which usually results in their emigration from the Province. The difficulty of reaching the people, by direct evangelistic effort, led the Missionary Board to adopt the policy of extending its educational work. In pursuance of this policy a site was secured in a western suburb of Montreal, and a building erected capable of accommodating one hundred resident pupils. About seventy pupils are already in attendance, and the future is bright with promise. The amount expended on the French work, including the Institute, is only about three per cent. of the Society's income.

IV. THE CHINESE WORK.

During the past quarter of a century vast numbers of Chinese have landed on the Pacific Coast of the American continent; of these not a few have found temporary homes in British Columbia. At the time when the Rev. William Pollard had charge of the British Columbia District some attempt was made to reach the Chinese by establishing a school among them in Victoria, but after a few years the enterprise was abandoned. In 1884, Mr. John Dillon, a merchant of Montreal, visited British Columbia on business. His heart was stirred by the spiritually destitute condition of the Chinese, especially in Victoria, and he at once wrote to a member of the Board of Missions inquiring if something could not be done. The matter was considered at the next Board meeting, and it was decided to open a mission in Victoria as soon as a suitable agent could be found. In the following spring, 1885, by a remarkable chain of providences, the way was fully opened, and a mission begun which has since extended to other places in the Province, and has been fruitful of good results. Commodious mission buildings have been erected in Victoria, Vancouver, New Westminster and Nanaimo, and schools established in all these cities; many converts have been received by baptism, and the foundation of a spiritual Church laid among these strangers "from the land of Sinim," which gives promise of permanence and growth. A valuable

adjunct is found in the Chinese Girls' Rescue Home established in Victoria, and now managed by the Woman's Missionary Society. At the present writing the statistics of the Chinese are: Missions, 4; missionaries, 4; teachers, 6; members, 239.

V. THE FOREIGN WORK.

The most conspicuous and decided onward movement of the Methodist Church on missionary lines took place when it was decided to open a mission in Japan. But the faith and courage of those who urged the venture have been fully vindicated by the results. Since the inception of the work in 1873, its growth has been steady and permanent, while the reflex influence upon the Church at home has been of the most beneficial kind. The missionary spirit has been greatly intensified, liberality has increased, and the Church is looking for new fields and wider conquests. In 1889 it was found that the growth of the work in Japan had been such as to necessitate reorganization, with an increased measure of autonomy. Accordingly an Annual Conference was formed, which now embraces five districts, with twenty distinct fields, besides numerous outposts. In Tokyo there is an academy for young men, with a theological department for the training of native candidates for the ministry; whilst the Woman's Missionary Society maintains flourishing schools for girls in Tokyo, Shizuoka and Kofu. General statistics of the Japan work are as follows: Missions, 20; missionaries, 28;

native evangelists, 32; teachers, 10; members, 2,137. The Woman's Missionary Society has a number of agents in Japan, and they are doing excellent work.

For several years previous to 1890, leading men in the Church had been asking if the time had not arrived when the Church should survey the vast field of heathendom with a view of extending the work "into the regions beyond." The suggestion took practical shape at the General Conference of 1890, when the project of a new foreign mission was favorably commended to the General Board of Missions, with power to take such action as might seem advisable. When the question came up in the General Board, it became evident that the suggestion was not premature. With practical unanimity the Board affirmed the desirableness of at once occupying new ground, and as a remarkable series of providences seemed to point toward China, the Committee of Finance was authorized to take all necessary steps to give effect to the decision of the Board.

After careful consideration in the light of all the information that could be gathered, the Province of Sz-Chuan, in West China, was selected. The Rev. V. C. Hart, D.D., who for twenty years had superintended the missions of the Methodist Episcopal Church in Central China, was secured as leader of the new enterprise, and with him were appointed the Rev George E. Hartwell, B.A., B.D., and O. L. Kilborn, M.A., M.D., and D. W. Stevenson, M.D., as medical missionaries. The Woman's Missionary Society also resolved to enter the field, and two

lady missionaries (Dr. Retta Gifford and Miss Brackbill) were appointed. In the spring of 1892 the missionaries reached their distant field, and for three years pursued their work with faith and patience, chiefly in the cities of Chentu and Kiating. Then came the riots, during which all the mission property was destroyed, and the missionaries barely escaped with their lives. For a time the work was entirely broken up, but subsequently there was an investigation, the guilty officials were punished, an indemnity was paid for the property destroyed, the missionaries returned to the scene of their former labors, and at the time of the present writing (August, 1896) it is probable all the buildings have been restored. The work may be said to consist of three parts: evangelistic, educational and medical, the latter two, however, being most helpful to the former.

At the time of this writing reinforcements are on the way. Rev. W. E. Smith, M.D., and wife, of the Bay of Quinte Conference, have sailed, accompanied by Miss Foster, who is sent by the Woman's Missionary Society.

Enough has now been said to show that the Methodist Church of Canada, in its origin, history and traditions, is "essentially missionary;" that its providential mission, in co-operation with other branches of Methodism, is to "spread scriptural holiness over the world." If the spirit of this mission is maintained, her career will be one of ever-widening conquest. If it is suffered to decline, Ichabod will be written upon her ruined walls.

CHAPTER XIII.

THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS.

I. ORIGIN.

A MEMORABLE conference of college men was held from July 6th to August 1st, 1886, at Mt. Hermon, overlooking the Connecticut River, in the State of Massachusetts. Two hundred and fifty-one students, from eighty-seven colleges, representing all parts of the United States and Canada, had come together at the invitation of Mr. Moody to spend several weeks in Bible study. Ten days passed before the subject of missions was ever mentioned in the sessions of the Conference. A few young men, however, like Wilder of Princeton, Tewkesbury of Harvard, and Clark of Oberlin, had come with the deep conviction that God would call from that large gathering of college men a number who would consecrate themselves to foreign missions. At an early day they called together all who were thinking seriously of spending their lives on the foreign field. Twenty-one students answered this call, although several of them had not definitely decided the question. This

little band of consecrated men began to pray that the spirit of missions might pervade the Conference, and that the Lord would separate many of the delegates unto this great work. In a few days they were to see their faith rewarded far beyond what they had dared to claim.

On the evening of July 16th, Dr. Arthur T. Pierson gave a thrilling address on missions. He supported by the most convincing arguments the proposition that "All should go, and go to all." He pressed upon the consciences of his hearers that their relation to missions was after all "only a matter of supreme loyalty to Jesus Christ." He sounded the key-note which set many men to thinking and praying.

A week passed. On Friday night, July 23rd, a meeting was held, known as the meeting of the ten nations. It was addressed by sons of missionaries in China, India, and Persia, and by seven other young men of different nationalities—an American, a Japanese, a Siamese, a German, a Dane, a Norwegian, and an American Indian. These men in pithy, burning, three-minute speeches, each made one dominant point, viz., the need in his country of more workers from the body of students assembled in that Conference. After the appeals were given, each speaker, during a most impressive silence, repeated in the language of the country which he represented the words, "God is love." Dr. Ashmore, after a few sentences, left with the students the searching challenge, "Show, if you

can, why you should not obey the last command of Jesus Christ." The meeting closed with a season of silent and then audible prayer, which will never be forgotten by those who were present. The people left the hall in silence. That night was preëminently a night of prayer.

By this time the number of volunteers had increased from twenty-one to nearly fifty. During the remaining five days of the Conference the interest became more and more intense. Meetings of the volunteers and those specially interested were held each day.

At the final meeting there was a unanimous expression that the missionary spirit, which had manifested itself with such power at Mt. Hermon, should be communicated, in some degree at least, to the thousands of students in the colleges and seminaries who had not been privileged to come in contact with it at its source. It was the conviction of the volunteers that the reasons which had led them to decide would influence hundreds of other students, if those reasons were once presented to them in a practical, intelligent, faithful and prayerful manner. Two days before this the suggestion had come to a few of the volunteers and leaders of the Conference, while on a tramp over the hills near the Vermont border, that a deputation, something like the "Cambridge Band," be sent among the colleges. This famous band was composed of seven Cambridge students, noted for their scholarship, their prominence in athletics, and, above all, their

consecration and spirituality. Before going out to China they made a memorable tour among the British universities, creating a great missionary revival among the students—felt also more or less by the entire Church. When this plan was mentioned to the volunteers it was heartily and prayerfully adopted; and a deputation of four students was selected to represent the Mt. Hermon Conference, and to visit during the year as many institutions as possible.

II. DEVELOPMENT.

Of the four men selected for this important mission among the colleges, only one, Mr. Robert P. Wilder, was able to go. After much prayer Mr. John N. Forman, also of Princeton, was induced to become a member of the deputation. A prominent layman of one of the Eastern cities, who was at Mt. Hermon during the impressive closing days, generously offered to bear the expenses involved in the tour, and ever since he has sustained a most helpful relation to the Movement. It would be impossible to estimate the many-fold fruitage which has been gathered by the Church as a result of this one man's consecrated giving. Messrs. Wishard and Ober, at that time the International College Secretaries of the Young Men's Christian Association, who had selected the members of the deputation, also assumed the responsible duty of facilitating their tour. The first year (1886-87) may properly be characterized as the year of rapid and wide extension. Messrs. Wilder and Forman

visited 176 institutions, including nearly all of the leading colleges and divinity schools of Canada and the United States. As a rule they travelled together, but now and then separated in order that they might touch more institutions. Their speeches, packed with fresh and telling facts, their arguments firmly anchored in the Scriptures, their unwavering faith in the possibility of evangelizing the world in their generation if the students would but rally around the idea, above all the prayerfulness of their lives, made a lasting impression wherever they went. As a result of their labors the number of volunteers passed from 100 to 2,200 during the year. Even Dr. Pierson, in his most sanguine moments, had not dared to predict that the Movement would, in so short a time, reach beyond a thousand.

During the second year (1887-88) the Movement was left to itself. It was unorganized, and had no leadership or oversight whatever. Notwithstanding this, as a result of its inherent life and acquired momentum, it continued to expand. The volunteers themselves, by personal work, swelled their number to nearly three thousand.

The third year of the history of the Movement (1888-89) may be called the year of organization. The committee appointed to take this matter in charge decided that the Movement should be confined to students. It was therefore named the Student Volunteer Movement for Foreign Missions.

The Movement with its principles, purposes and

possibilities, was first brought before the Church in a public and an official manner in the year 1890-91. That was the year of its First International Convention, held from February 26th to March 1st, 1891, at Cleveland, Ohio. It constituted the largest student convention ever held, there being about six hundred volunteers present from one hundred and fifty-nine institutions, representing all parts of the United States and Canada east of the Rocky Mountains. In addition to the students there were thirty-three representatives of the leading missionary societies of the United States and Canada, over thirty returned missionaries representing every quarter of the globe, and over fifty other Christian workers. This Convention gave the Movement standing in the eyes of leaders of the missionary work of the Church. The most conservative among them, as they came to understand its methods and spirit, gave it the weight of their unqualified approval.

III. ACHIEVEMENTS.

1. Several thousands of students have been led by the Volunteer Movement to take the advanced step of consecration involved in forming the purpose to become foreign missionaries. In the large majority of cases this decision has been formed in the spirit of prayer, and solely as unto God. The Biblical argument has influenced far more men than even the vivid presentation of the needs of the fields. The most powerful consideration has been the thought

of loyalty to Jesus Christ by obeying his last command. Well might Dr. McCosh ask, before the Movement was two years old: "Has any such offering of living young men and women been presented in our age, in our country, in any age, or in any country, since the day of Pentecost?"

2. Over six hundred volunteers have already gone to the foreign field under the various missionary agencies, and fully one hundred more are under appointment. A noted foreign missionary, while at a conference in this country three years ago, said that not more than two per cent. of those who volunteered in a missionary revival ever sailed. But already, seven per cent. of the members of this Movement have sailed, and fully ten per cent. of the Canadian contingent. Moreover, a large majority of the volunteers are still in the various stages of preparation. The following list of countries in which volunteers are already working indicates their wide distribution: North, East, West and South Africa; Arabia, Burma, China, Corea, India, Japan, Persia, Siam and Laos; Syria and Turkey; Bulgaria and Italy; Central America and Mexico; Brazil, Chili and the United States of Colombia; and the South Sea Islands.

3. By means of this Movement, missionary intelligence, methods, enthusiasm and consecration have been carried into three hundred colleges on this continent. In 1885, there was comparatively no interest in missions, save in a few of these institutions. Now the missionary department of the College Young

Men's and Young Women's Christian Associations is probably the best developed, and certainly one of the most influential departments in their entire scheme of work. To-day there are nearly six times as many students in these colleges who expect to be foreign missionaries as there were at the inception of the Movement. At least one-fifth of the officers of the Christian associations are volunteers; although the volunteers constitute but one-fifteenth of the active membership. Another important fact should not be lost sight of, and that is that every volunteer who sails means more than one missionary. He stands for a large constituency who are interested in the work because he goes. Who can measure the importance of thus enlisting the intelligent sympathy and co-operation of thousands who are to remain at home, in the great missionary undertakings of the Church?

4. When this Movement began its work in the institutions of higher learning, it found less than a dozen collections of missionary books which were abreast of the times. Extended search now and then revealed a few of the old class of missionary biographies and broken files of missionary society reports. In very few cases could there have been found in the reading-room a missionary periodical. For seven years the representatives of the Movement have been emphasizing in season and out of season the importance of continued study of the best and latest missionary books and papers. Through their influence carefully selected missionary libraries have

been introduced into fully seventy-five institutions; and, in the aggregate, several thousands of dollars' worth of the most helpful and stimulating books have been scattered throughout the student field. It would be difficult now to find an institution where there are not two or more missionary periodicals on file. Some of the best missionary works of Great Britain have, through the influence of the Movement, been introduced into wide and general circulation.

5. Another thing achieved by the Movement, while not as tangible as some of the other points named, has been nevertheless just as real and important; and that is the emphasis which it has constantly given to the idea of *the evangelization of the world in this generation.* In over four hundred centers of learning this key-note has been sounded year after year in the ears of those who are soon to be the leaders of the different evangelical church agencies. At hundreds of conventions, in all parts of Canada and the United States, it has been proclaimed with convincing power. In thousands of churches it has appealed to the loyalty of Christians, and evoked a sympathetic response. It has differentiated the Volunteer Movement from every other missionary movement undertaken by students. It constitutes at once its ultimate purpose and its inspiration. More and more as the volunteers prayerfully look through the doors of faith opening to-day unto every nation, ponder the last command of Jesus Christ, and consider the resources of his Church, they are convinced of the

necessity, duty, possibility and probability of realizing their watch-cry.

IV. PURPOSE.

1. The Student Volunteer Movement seeks to enroll volunteers in the colleges and theological seminaries in numbers sufficient to meet all the demands made upon it by the foreign missionary agencies on this continent.

2. This movement aims to carry the missionary spirit into every institution of higher learning in the United States and Canada, and to co-operate with similar movements in other lands. The power which will thus come from uniting the Christian students of the world to carry out the last command of Jesus Christ will be irresistible.

3. Not only does the Movement plan to enlist volunteers, but also to guard and develop them until they pass beyond its proper sphere of influence. This involves the organizing of the volunteers into bands; outlining courses of study for them; enlisting them in active work for missions on educational, financial, and spiritual lines; making the bands praying and self-perpetuating centers; and, finally, helping to bring the volunteers into touch with the various missionary societies or boards.

4. As the financial problem is one of the most serious which to-day confronts every missionary agency, the volunteers propose to do all within their power to hasten its solution. An effort is being made

to have each volunteer, before sailing, secure a financial constituency, and to so cultivate it as to ensure his support on the field. Recognizing the wonderful possibilities of the various young people's societies of the day, the Volunteer Movement is making a special effort to secure their active co-operation. These two great movements, called into being during the same decade, are destined to supplement each other in their service to world-wide evangelization.

5. By far the greatest need of modern missions is that of united, definite, importunate prayer. This alone will lead the Church in this time of times to lift up her eyes and behold the fields. Moreover, the Christians of the two wealthiest nations on the face of the earth will never give as they should until selfishness and practical unbelief in the great designs of God are swept away by the prayers of men who believe in God. And beyond all this, the thousands of consecrated students who have given themselves to this work will never reach the great harvest fields of the world until there is absolute compliance with the human condition laid down by the Lord in his command: "PRAY YE, therefore, the Lord of the harvest that HE send forth laborers into his harvest." Each volunteer band, therefore, is urged to become a "school of prayer," and each volunteer, wherever he goes, should have as his greatest burden the deepening of the prayer-life of the Church.

There are men and women enough to spare for this grandest mission of the ages. There is money enough

to spare to send them. May the Spirit of Christ lead his Church to pray the prayer of faith, and to consecrate her men and money to the carrying out of his last command!

STUDENTS' MISSIONARY CAMPAIGN.

The Students' Missionary Campaign is not a new missionary society, but is a movement inaugurated by Christian Methodist students to promote, under the direction of the ministry and the General Secretary of Missions, a young people's forward movement for missions.

What the Students' Volunteer Movement for Foreign Missions has done and is doing to create and maintain an intelligent, active interest in missions in our colleges and universities, the Students' Missionary Campaign seeks to do in our young people's Christian societies. The Students' Volunteer Movement for Foreign Missions, by organizing for daily prayer and systematic study of the missionary cause, has enlisted thousands of consecrated students as volunteers for the foreign field. These volunteers are not sent out by the Movement, but await the call of the Church to active service. It is a well-known fact that, while the Church members are in possession of an abundance of means, the missionary societies of the Church are financially unable to send out but a small percentage of the educated men and women who have volunteered for missionary work. Missionary authorities are agreed that the cause of this financial embarrassment

is lack of knowledge on the part of the membership. If Christians only knew their privilege and the heathen need, and understood our heavenly Father's will concerning the extension of his kingdom on the earth, they would respond heartily and liberally.

To meet the need of the Church in this crisis of her history, the Students' Missionary Campaign has been instituted to assist the ministry in calling the Church, the young people especially, to daily prayer for, careful study of, and systematic proportionate giving to, the missionary cause.

The methods adopted are simple and direct. All operations are carried on through and by existing organizations; all monies flow through the proper channels to the Missionary Society. Space will permit of but the briefest outline of the plan of work: Christian Methodist students, volunteers for mission work and probationers for the Methodist ministry, while attending college, where they have special advantages for obtaining missionary information, organize classes for prayer for, and study of, missions. During vacation, and from time to time as opportunity offers, they seek to make known to all whom they can reach, what they have learned regarding missions.

Our young people's Christian societies offer a wide and accessible field for work. Each member of the Students' Missionary Campaign reaches as many societies as he can wherever he happens to be situated. Some, by the co-operation of the district and local Epworth League officers, are able to plan a tour

throughout one or more districts. In order to make his work permanent and self-propagating, he not only gives a stirring, up-to-date missionary address, but asks for an after meeting of all interested in the extension of our Lord's kingdom on earth, requesting especially that the superintendent of the missionary department and the missionary committee confer with him. He then suggests the forming of a band in the Society for daily prayer for, careful study of, and weekly giving to, missions. The developing of this band is left in charge of the missionary committee of the Society. As helps to the members of these bands, he introduces:

1. The "Cycle of Prayer" published by our Church, which is a guide to those who wish to lift up their eyes and look upon the fields. This booklet divides the world into thirty-one parts, so that in one month, by praying for a portion each day, the one using it makes intercession for all men everywhere. The *Missionary Campaigner* is a paper published monthly as a commentary on the Cycle of Prayer, in which information regarding the subjects suggested for prayer is furnished.

2. He recommends each Epworth League to begin to form a missionary library, he sells and takes orders for all the missionary literature he can, and leaves printed price lists, so that they may purchase more.

3. He also introduces the pledge and collectors' books for weekly giving furnished by our Missionary Society.

It is needless to say that the above plan of work meets with the hearty approval of the officers of our Church. Dr. Alexander Sutherland, Secretary of the General Board of the Methodist Church, says in the *Missionary Campaigner* for September, 1896: "Our young people will do well to study carefully the 'Young People's Forward Movement for Missions,' which is being promoted by the Students' Missionary Campaign. The work has been carefully planned with a two-fold object:

"1. To enlist all our young people in united work for missions, under the direction of our Church.

"2. To establish and make that work permanent and self-propagating—bringing each member of our young people's Christian societies into such close touch with the extension of our Lord's kingdom and the salvation of the world, that daily prayer and systematic, proportionate giving will be recognized as a personal privilege and responsibility.

"A well-organized district could raise enough to send out and support at least one missionary. Several districts are already at work, and the plan meets with great favor. When enough is raised to send out a man and support him for one year, the General Board of Missions will be glad to appoint one. The discussions this work will call for at the annual District Conventions, and the definite interest of the individual Epworth Leagues, will tend to develop an earnest interest on the part of every member."

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